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HOW TO LIVE LONG

BOOKS BY

WM. LEE HOWARD, M.D.

SEX PROBLEMS IN WORRY AND
WORK

FACTS FOR THE MARRIED

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CONFIDENTIAL CHATS
WITH BOYS

CONFIDENTIAL CHATS
WITH GIRLS

BREATHE AND BE WELL

HOW TO LIVE LONG

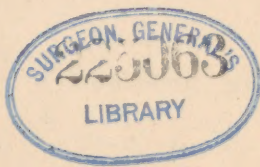
BY

WILLIAM LEE HOWARD, M.D.

AUTHOR OF "BREATHE AND BE WELL." "SEX PROBLEMS IN
WORRY AND WORK," ETC., ETC.



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EDWARD J. CLODE



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FOREWORD

Do not look into this book for any set of rules for conduct or dieting claiming to lengthen your life to the century mark.

“Thou shall not” in the matter of eating, drinking and pleasure has had little effect upon the desires and impulses of modern man and woman.

Laws and rules, the real reasons for which are not thoroughly understood, seldom are obeyed.

Fads and fashions in dieting, chewing, drinking, limiting proteid intake, the use of carbohydrates, formulae and methods of chemical changes in the body, come and go, leaving no lasting effect.

There are no set rules for health and longevity which will apply to the crowd. Every man is a physiological and psychological law unto himself. The average man and woman knows this fact and would like to know the personal laws which apply to themselves.

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There are conditions and changes, functions and growths, developments and impulses, knowledge of which is necessary to preserve health and in order to live out the individual's allotted years. Every individual should know himself or herself in these important matters. I have tried to give such information as will enable you to know yourself.

This information applies to the actions of the separate parts of the human machine and their relations to each other: to those uncontrollable impulses which over-speed your mental and nervous mechanism and to those intimate relations which always exist between your desires and the wish to give in or restrain.

What kind of fuel and anti-friction material is needed, how this is manufactured or obtained and why and how the internal mechanism must be kept properly adjusted and clean, one must know.

No amount of care of the body alone will preserve health and prolong life in the intelligent individual, unless the brain and its nervous system is also cared for and kept clean in the physiological sense.

Men and women are breaking down before

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their bodies register fifty years of life. The vital parts of the machine are the ones we find irreparably injured—the heart, arteries, kidneys, brain and nerves.

The chassis and body are good for twenty to thirty more years of good going, but man has not really known just how to care for his intricate mental and physical motor.

This book makes no pretensions of giving **RULES** for living long. I simply try to explain the inner workings of the human machinery, the kind of foods the different makes require, what speeds can and cannot with safety be kept up, why and how man or woman can control their speed and increase their power and length of life.

The normal human machine can run daily and do splendid work twenty years beyond the usual number of years it runs in the United States. This can be accomplished without any sacrifice of fun and appetite when these instincts are those of the normal human being.

The information in this book will be equally valuable in aiding the young to remain young; the elderly to work with a youthful spirit.

I have tried to absolutely avoid all technical

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expressions and to put the information in a readable and interesting form for all sorts of intelligent people who wish to increase their power for health, happiness and a useful, long span of years.

WILLIAM LEE HOWARD.

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HOW TO LIVE LONG

CHAPTER I

MENTAL POISE

I HAVE been trying to train a young collie to "keep his head" so that he can do his work in this world. He is to care for a pony in field and stable. That is he is to do so if I can bring about a state of mental poise in which he will be able to obey commands, stop a useless running about barking at little birds, and generally making a lot of noise and attracting attention but unable to get down to his work.

This well bred dog has no mental poise. He cannot keep his dog mind on one little duty for three consecutive minutes. He dissipates a lot of energy and uses up nervous force. But at his stage of growth he has a lot of superfluous energy and force to expend, so his expenditures matter little. But here is the point: let him acquire the habit of wasting energy and as a full grown dog he will be a failure as a dog.

Being only a pup I have patience and hope,

knowing that training and age will bring about a mental state productive of valuable services. That is, he will be under control of his inherent dog faculties; able to act quickly, knowingly, and do his work without being distracted by a rat, kicking heels or the scent of a hidden bone.

You know how a toothache will upset your thinking powers. You have at times pain which makes you cross or spoils your usual equable disposition. Other times you have started the morning with a general grouch against everybody and everything. Throughout the day you worked away with lack of interest or with a feeling of disgust with yourself. If you are a girl you probably said to yourself over and over again: "Oh, I just hate this thing!" If a man—well, something equally emphatic if not quite refined in expression. And if you are a married woman and a mother, how many times a day do you lose your mental poise over little disturbances? How frequently do you expend nervous energy needed for health and strength, upset your good thoughts and make even the children feel the injurious effects? For lack of mental poise in parents is the most frequent

cause of unrest in growing children and the cause of their nervous instability as grown persons. Every emotional outbreak in the presence of children has its influence upon those children. This influence may not be demonstrated at the time—seldom is—but it remains and gathers force to be demonstrated during adolescence. And then the mother wonders “what has got into my daughter?” Really she is letting out what your actions put in.

Mental poise in its broad meaning is frequently disturbed in the short distance between the dining room and the kitchen. It is a fearfully disturbing state of affairs to find the cook has been indifferent or perhaps deliberately neglectful of your instructions. What you anticipated as an attractive luncheon or a small dinner turn out to be failures—at least you think so, and it is all the same as far as your feelings are concerned. Your whole day or evening is spoilt and the several following made days of chagrin.

But it need not be so if you attack the problem in the right way and you will keep your mind upon this most important fact—permitting this disturbance of mental poise brings a

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pressure upon the heart and blood-vessels; this means a shortening of life; is an indirect cause of getting old before your time.

Taking this common state of affairs in most homes, what can you do to prevent it?

Here is one way—the best way—a woman conquered and is now on the way to a useful and active old age. And I have seen many of these cases of harassed women turned into calm, self-controlled individuals through similar self-drilling.

When you get up in the morning think over the duties for the day. Outline them so that they fit into each other and not overlap or interfere. Make no plans or resolutions beyond your powers or time. Don't think of what you overlooked or neglected the day before; attend to the matter of today. Never let your memory go backward in dealing with life's problems, but keep your thoughts on the work of today or tomorrow. Bring into activity new brain cells, don't bother with those you worked yesterday. If you do this you will always be growing.

Now, before starting down to meet guests or household, children or cook, have a clear understanding with your inner self. "Let me speak

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to no one after a cheerful morning greeting, until I have first thought of the words to say. Oh, my true self, first let me see when things go wrong if I am not somewhat to blame. Give me the power to discern the humor in life's mistakes as we make them. Shut out of my mouth all unkind words; let my instructions be those which please and not discourage. Keep me from jumping from one thing to another and give me the calmness and quietude to finish one duty before fretting about another. If I find I am losing temporary control of myself give me the impulse to suppress it or else go to my room and pull myself together. Never let my children go to school seeing a frown upon my forehead, or my husband start for business hearing me fretting about the dirty windows."

This sort of self-drilling means not only a regulation of blood circulation in the brain, but the way to have your children develop a controllable mind which means controllable impulses.

The work of God is the work of the world well done by man and woman. This work is seldom done as well as it may be done because few of us realize the power in mental

poise and fewer still know how to attain this state.

Mental poise is so delicately balanced that an aching tooth, temporary indigestion, tired nerves, will completely upset it in the untrained and those who have not learned the value of self-control. Lose your temper with a horse or dog and you lose their respect and obedience. Lose your temper with yourself and you let go of forces meant to carry you to a useful old age.

When any little function of the body is retarded or speeded up, when jealousy or unreasonable despondency causes a certain group of brain cells to send harassing and embarrassing messages to other groups, you cannot return at will to that state of thinking and doing you must possess if you are to do good work of any kind.

This does not refer solely to the mental worker as a mental worker, for every one of us is a brain worker of some kind if he or she possesses ambition and desire for health and happiness.

The housekeeper, the mother—and mothering is the biggest and grandest kind of work—the

clerk, the motorman or the small merchant, are in their ways just as much mental workers as the lawyer or banker. That is, to be successful they must have the power of concentration. Power of concentration means mental poise. This power one must possess if one is to accomplish in one's best manner the work of the hour or day. The same is true to a far greater extent in the creator—the artist, musician, writer. But the real value underlying full control of mental activity and mental rest is the physiological balance it maintains. Every gland, function, organ, does its work as it was intended to do, and no part of the human machine wears out in advance of another. Instead of worn out kidneys or a leaking heart at sixty years of age, with a nagging ambition and strong brain powers to work on and on but stopped by the danger flags, you have kidneys and heart keeping a happy harmony with your ambitions and mental capacity.

The human machine in this normal condition, you can do good work at seventy-five years of age and enjoy the results at eighty-five.

Eckermann, in his "Conversations with Goethe," says: "His self control was great—nay,

it found a prominent peculiarity in his character—Winter and Summer, age and youth, seemed with him to be engaged in perpetual strife and change. Nevertheless, it was admirable in him, when from seventy to eighty years old, that youth always recovered the ascendancy.”

And so all of us can keep youth in the ascendancy if we learn to keep such a mental state that petty thoughts and wavering impulses become subordinate to the things we are to do in this world.

Thinking youth makes for youthfulness. Thinking of the things to do tomorrow brings new life to the brain cells. The man who thinks of Methuselah instead of that deadening lie, “three score years and ten,” will live long. The man or woman who thinks of the past is already passing.

The trouble with most of us in America is that we live on borrowed years. We are impatient and rush our physiological forces. We are not content to go as man’s body was intended to go and grow but want to accomplish at fifty what can only be safely accomplished at sixty years of age.

I had a patient, a stock broker, who at forty-five years of age had accumulated three hundred thousand dollars. He was on the verge of mental and physical breakdown. I advised him to quit work—to try and return to his bodily forces some of the years he had borrowed from his future life. “I will, Doctor, just as soon as I have made it a half million. Then I will take life easy.”

I couldn't convince him that he had lost his physical credit; that nature would not loan him any more years. For, being a financial man, he could not be convinced that I knew anything about borrowing of any kind.

So by stimulants and heavy overdrafts upon his nervous capital he kept to his aim of a half million. Nature closed him out at six months. She had no more years to loan him. Such an individual lacks mental poise because he cannot rest to recuperate.

And this is the history of thousands of those who believe they can keep living on borrowed years.

You cannot live long on borrowed years. Only the unwise try to get through a business career on borrowed cash. Even then they must

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have some form of tangible or potential capital with which to repay. Man's greatest capital is health—this means long life, a long period of activity. If he borrows years upon this capital—well, we all know the results.

The majority of Americans live a short life because they rush along upon borrowed years under the fatuous idea that one can, somehow, find unused energy and growth to repay the borrowed and spent time.

In each of us there exist just so much energy, latent force and powers for growth and development. To live long and realize that you are really living, doing, performing up to the last call, one must understand that every organ and cell in the body needs time for healthy action and complete functioning. They must have periods for rest and repair; to be fed and nourished by fresh air and fresh water. In other words physiological as well as mental poise must be controllable factors for living and working to a good old age—eighty years at least.

All these introductory remarks are necessary to get a clear idea of just what mental poise means for a long life. You cannot have peace of mind or rest of body if you are living on

borrowed money; neither can you if you are living on borrowed years. The first statement is understood by all normal persons but the latter has not yet reached the crowd.

Rushing, pushing your work into those hours which should be given to rest and recreation, eating a heavy meal with the brain full of blood from mental labor, forcing a jaded appetite with stimulants, taking drugs and medicines to spur a tired system, are some of the methods of borrowing years.

There are usurers in the medical profession as in the "Money to Loan" gang. These doctors loan years by dosing clients with drugs and stimulants. The American people would have far better health if one-half of the physicians were driven out of their nefarious practice.

The ability to see, weigh and correct faulty habits, to be content with the work your year is entitled to, to understand that you are not doing two years' work when you compress it into one but just taking one year off the long end—or what should be the long end—is the attitude of one who desires mental poise.

"Stop, look, listen," as you go along the

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roadway of life is a good rule to follow in drilling the mind.

I have seen thousands of men and women ready for the scrap heap at an age when they should be full of activity and happiness. They are the most miserable beings one can meet, yet to the unknowing they are envied for their material wealth. One day a man of fifty-six said to me: "Dr. Howard, I would give you my millions if you could give me your health."

As a youth he had health and a few dollars—enough to digest a big steak and enough to buy it. At the time he wished he could purchase my health he could buy canvas-back ducks and terrapin, but had to eat sloppy stuff and be attended by a nurse. All his life he had had no thoughts but money and borrowed twenty-five years of his life to get it. He has now a fine monument while I can still eat two steaks and find joy in working and living. Perhaps I, too, shall have a few memory monuments after the fifty more years still due me have been properly spent.

The man who takes his work to bed with him sleeps with a thief.

The fact that concentration upon the work

in hand is the only way to succeed does not mean that the brain should not have its periods of rest while the work is progressing. Quite the contrary. The inability to completely toss aside the matter in hand at certain intervals is evidence of inability to keep the mental and bodily forces well balanced—to possess poise. If you cannot do this, if you fret, if you have no patience with those who value life for what they can do to make it better and longer, you lack mental poise.

Think for a moment of the opportunities which lie in a lengthened life of health and the power to do big things, and you will realize that it is worth while to learn how to live long.

Unhappiness and shortening of life come from the inability to control the many little annoying things in life through control of brain cell activity. Aristotle's idea of happiness was a form of energy—something produced. That which counts is not what you have but what you do. This ideal is the one we need most in our homes and schools. Fundamentally it is a physiological question, because constant dwelling and working upon one idea causes an over stimulation of certain glandular products while

others intended to balance the quantity and quality of blood stream are suppressed, and bodily disturbances result—all the way from cancer to insomnia, which generally lead to quacks or barrooms. In fact going on sprees or shopping from morning to night are merely artificial and injurious efforts to adjust an exhausted brain and nervous center. There are normal and improving ways out of this inevitable condition. They will be shown later on in these pages.

The mistake is in the beginning. We give the young too much and demand too little. Under these false conditions mental poise in its broad meaning is seldom the possession of our men and women. The effect is that most men make a failure in life and its potential powers because they are clockwork-men: just wound up to go for a certain period of time. Every man or woman can become a self-winder; all they need to do is to keep the springs of activity from rusting. This means that the mind must be able to become interested in several matters recreative or informative aside from one's vocation.

To be touched into useful life one first must

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commence to have healthy brain stuff. Never worry about heredity; if it is suspicious all you need to know is that determination to "beat it out" will conquer.

We have been scared to uselessness over that bogy Inheritance. Nothing is better than coming down from blood uncontaminated, but few if any of us ever did. The curse about a bad inheritance is that too many succumb to its past threats and give up the fight or accept their faults as inevitable. All tommyrot; all a false idea. You can overcome most, perhaps all, evil inheritance and in the end be better for the fight.

In most all of us healthy brain stuff exists in early life, but just how to waken it has not been known to the average man or woman.

Too many of us crawl through life like a caterpillar. Touch a caterpillar and he feigns death. A man who mentally crawls is a somnolent one. The first time you attempt to awaken him to new mental effort he feigns fatigue or hopelessness. But once show him the latent powers in him and he becomes touched into very active life.

The art of living long and being useful

throughout this long life is a matter of individual hygiene, especially mental hygiene; not living to any set rules. Each individual is a specially constructed machine—not a standard built machine. The general construction is similar in all, but the strength of parts and the energy of their functions varies in each individual.

One must understand the meanings of individual strength and weaknesses so as to be able to transfer some of the particular strength to a particular weakness. This means control of individual habits and the overcoming of inherited weaknesses. Individual rules for health in the matter of building a body and brain to work in perfect harmony bear but a general relation to the rules for public health.

Just an example of what I mean: The curse of American woman is constipation. No matter about the cause. This would take us into the social psychology of Puritanism, the false prudery of our ancestors, who thought all acts and functions of nature shameful things to acknowledge.

A young woman complains of headaches, of flushes, fitful appetite, of general malaise. She

acknowledges a chronic state of bowel inactivity, but says she inherits it from her mother and believes it impossible to rectify it. Here is a weakness that must be strengthened through other factors. She inherits force and determination from her father. Now put that to work. The first advice given her to follow needs all her determination, for women will not drink enough water. Their female forebears would not for reasons obvious to the sex psychologist.

This young woman must drink a pint of water every morning before breakfast and plenty at meals. She needs to exercise before dressing and this exercise must be of an abdominal nature. She must eat green stuff and fruits. She must understand that all fads about fasting or reducing should be forgotten, for if she follows my advice she will not become fat but gain a proper amount of hard flesh and a shapely form. Red meat or fowl should be eaten once a day. Sweets and pastry will do no harm and frequently are necessary to keep a balanced food supply. But they must be the upper layer in the stomach so as to follow all other food down the intestines.

Utilizing her inherited determination in car-

rying out these rules, she will strengthen the muscles of the intestinal tract and overcome the inherited disposition which causes her to be constantly self poisoned. Only by this or similar method can her life be prevented from being shortened.

It is not a difficult matter to store up youth to spend in later years. Also it is easy to store up by-products in the body to be spent by that body to shorten life.

Let us take one of the dominant symptoms showing want of mental and nervous poise in women today. It is seen in that big crowd which wants "to be always on the go."

Shopping for the sake of the excitement it gives is a psychic spree, and while the moral effect may not be so injurious as a good alcoholic spree, the physiological effects are not dissimilar. Any informed observer who has watched the extreme excitement and hysterical condition of a lot of young and middle aged women squabbling, pushing and hauling to get the best of each other over some assumed bargain, can well understand the injurious physiological effects. In some the pituitary gland of the brain will become over active, in others the

thyroid will throw excess material into the blood stream causing a general disturbance of pressure; in the adolescent other ductless glands and some duct glands are provoked to over activity, while in the nursing woman there is bound to be injury done to the quality and quantity of her infant's food.

In this class of woman shoppers there is a constant strain upon the delicate body tissues and nervous system. And the conditions are not confined to any particular class. Shop girls, domestic workers, office women, mothers, all and every one lack that poise of mind which would lead them calmly to go purchasing those articles necessary and things so dear to the hearts of all active women.

Yet there is work for these women to do. Somehow they managed to get through it but their minds are seldom upon it; it is upon what they saw in shop windows or read in the advertisements. Hurried meals for the children or husband and neglect of their own physiologic economy carry unrest throughout the household.

But this is not the real evil as I see it. I feel that if a scientific study of this state of af-

fairs could be pursued we should discover one cause of cancer in women. We know that any constant or even sporadic irritation of secreting or excreting glands means disease of those glands or the part they supply and nourish. No human body with all its delicate organs and the chemical life of these organs can be constantly upset by mental and nervous excitement without injurious results. In some cases thyroid excitement will cause goiter, in others a state of undue secretion will be set up and chronic inflammation follows, to end in functional death; and, in my opinion, where conditions are favorable, cellular disturbances start some form of cancerous growth.

This instinct to fight over "bargains," to maul each other around the counters and tables, is merely a demonstration of how near we still are to our primitive forebears.

When the hut-man returned from the chase or fight he brought back to his women the food, furs and loot, after, probably, he had appropriated what he needed for himself. The over-plus he threw down among the women to snatch and fight over. But while woman in her psychic and physiologic development has reached

a sensitive and highly organized state, the primitive instinct to get and hoard everything useful or desirous to her sex and home remains fundamentally as in the cave days.

And man has not changed much in this primitive habit. He still goes out on the hunt for goods, to make warfare and gain loot, returning to dump into his woman's lap what change he doesn't want. This form of loot his women simply use as means to grab and run.

If we adapted our mental and nervous life to the conditions of today we should live much longer and do better work all around. We mentally progress to be sure, but we become old like the savage while young in years. There was nothing for the cave man to do after physical uselessness became his lot but to get off the earth. If he did not cheerfully do so there were those of his village who helped him out.

But we have the best part of our work to do when the mental forces are ripe. The man or woman who trains to possess mental poise will do the best work after fifty years of age.

The best example of the results of training for mental and nervous poise you can see in the highly strung circus horse. His beauty, grace-

fulness, self control and steadiness of action and purpose under most trying circumstances are marvelous. Yet no less marvelous is that mental poise possessed by the young woman who directs him and those who have patiently taught him poise of mind.

Don't overlook this fact; his beauty and gracefulness are the result of this control of energy. Don't overlook it, because the same result will follow the young woman who trains herself to self control.

Training for poise like training the muscles, means simple exercises at first but constant and tenacious application. Every one's life is full of routine which causes ruts of thoughts unless we break away to something new when the necessary routine work is done.

You start in the morning with the knowledge that certain daily work has to be done—routine work. But you generally slur the thoughts about this work, your mind being upon the pleasures or trip to come. In this mental attitude there is no grip upon anything—work or pleasure. Your thought gears slip from low to high and back again and the result is wear and tear upon your nervous system.

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Take a thoughtful grip of the work of the hour; shut out all other ideas, dreams, anticipations. Get those brain cells working that are fitted to do the work in hand. Let the others rest and gather energy.

You put away your Winter coat and clothes to save for the next Winter and never give them a thought while wearing Summer apparel. This is mental poise as regards the clothing habit. You don't worry about your fur muff or coat safely stored away while you are happy in your white shirt waist and skirt. If you hurried once every day or twice a day to unpack the Winter stuff to see they were all right, that would be a demonstration of your lack of poise regarding clothes.

The best training for a long and useful life is a series of petty disappointments. For example: You are invited to go to the theater or on a motor trip. The invitation comes when you have routine duty to do. What to do? Put the break upon your impulses. Say to yourself, "Now I must finish this work—it is set for me to do." If it is office work, "My employer pays me to accomplish just so much work every day. He expects me to keep my

mind on this work while I am here, not to mechanically go through it with my mind distracted by personal desires. If I try to use one set of brain cells to work my fingers while others are conjuring up forms of fun and pleasures, neither set will receive a proper amount of blood flow nor the quality of stimulation they will get while working alone."

When such a situation arises—and they are always doing that—it is the commencement of getting mental poise if you stick to your work. It actually trains the brain cells.

Other times for other matters is the rule for obtaining mental poise.

We cannot do good work without enthusiasm over that work. But enthusiasm and emotion are not the same. You become emotional, sometimes quite nasty, because you cannot drop your routine and necessary work and go off to a luncheon or to the matinee. This form of emotional outbreak is lack of poise.

Being distracted in any way from the work you have to do so that you lose the power of concentration is want of poise demonstrated in its most common form.

The ordinary family horse could not be led

around the circus ring while the band was playing, flags flying, banners swaying and the vast crowd applauding. His mind would be in a worried whirl. He could not retain sufficient poise to hear his master's command. His heart would beat rapidly, nostrils be distended by hot blood and his brain cells riotous in action. As he bolted away from all the disturbing conditions his sweating coat and trembling limbs would show how he had become temporarily poisoned by the throwing of excess material into his blood.

But the horse was not trained to all these sights and sounds. No wonder he became frightened, you say. True; but in the case of human beings there is always present the possibility of startling and distracting conditions, and to train oneself to keep mental poise under these conditions is the way to aid in living long.

During periods of recreation and pleasure, business or domestic affairs never should be allowed to attract or distract from the play of the hour.

Take a few minutes every morning to exercise your power for self control just as those

who wish to be physically fit exercise their bodies.

In fact the two cannot be separated if the brain and body are to work in harmony and for many, many years. Of what avail is it to have powerful muscles and the knowledge of how to use them if the mind has not been drilled for self control?

Is there any more despicable sight than seeing a human being the victim of loss of self control? Lack of self control is the certain sign of low breeding in most cases. Always it demonstrates lack of training in mental poise and this further is always a cause for suspicion of responsibility. Furthermore it will inevitably show in features and carriage, and in young women in the muddy complexion.

Start in the morning with this resolve and never let it get away from you: "I have to do this work today—it will not do to put it off until tomorrow. My brain cells are like children; if I do not train and teach them to obey my will, each time I give in to them they will gather strength for further rebellion. It is up to me whether I shall be their slave or their master. I can get through my housework by eleven,

then go and purchase what I need. That is, duty first."

But if you get up in the morning with your mind upon the advertisement of "reduced sales," and rush through your house or office work to get there ahead of your neighbor or chum, or more often, as is the case with the housekeeper, before she does any of her necessary work, you are on the way of never obtaining mental poise.

CHAPTER II

KEEPING THE TISSUES YOUNG BY PROPER BREATHING AND EATING

THE man whose waist measurement is equal to his chest measurement will not live long. That is he will not be able to live to that age he was born to reach if his internal organs had been given the chance to have had freedom of action and opportunities for absorbing oxygen.

The reasons are very plain to one who will take a few moments to think over the matter. The organs that lie below the diaphragm are those which separate the dead and poisonous material from food and blood as well as distribute the nourishing and heating portions to the blood and thence to the vital organs.

The intestines really are only a pipe coil about thirty-five feet in length. This coil is divided into several sections by valves, each section being lined with particular cells for particular purposes. Practically all food is digested in the intestines, the stomach being merely a re-

ceptacle for churning and mixing the foods, after which processes it passes the mixture on to the piping.

The liver, kidneys, spleen, pancreas and other glandular organs are only separate machines for cleaning and manufacturing material for growth and continuance of the human machine. Some make red blood cells, others sugars, a few special glands furnish stimulating stuff for brain and nerves, the kidneys separate the poisons and stale water from the blood and through connecting channels pass it out of the body.

The skin, through its myriads of tiny coil pipes from the sweat glands, is the great safety valve or eliminator of the human machine.

Above the great abdominal breathing muscle—the diaphragm—lie the heart and lungs, which must be kept in the best condition, as they send the motive power to the steering wheel of man—the brain. To steer a straight and progressive way the brain must have blood rich in oxygen and clear of body poisons. The mental skidding, wobbling and tortuous way some demonstrate as they pass along the roadway of life is due to the inferior quality of the blood

circulating in their brains. Overeating, under-breathing, injurious emotions, will just as surely cause a state of mental laxity as will alcohol or drugs.

Motoring has become almost a universal condition, and one dangerous to humanity, when the same neglect and ignorance concerning the body's internal functions are permitted to prevail as in the past, when Ol' Dobbin was allowed to wend his way along the road. For even if one was intoxicated by the body's refuse or by man's foolishness, Ol' Dobbin, by the grace of that power which protects fools and drunkards, looked out for you and himself.

But the motor car does not think and is a powerful agent for danger and death in the hands of those who cannot think quickly and clearly. So you and others will not live long when driving a car if you allow vitiated blood to sit at the wheel.

This state of affairs accounts for many "unexplainable accidents."

If you have your motor or any engine clogged by heavy oil, or dirt and oil-soaked waste you know that some part or parts will run with difficulty, throw extra work upon other parts and

finally upset the working balance of the whole machine.

Some of the thick or excess oil gets into valves causing them to drip and preventing them from properly working. Grit is carried to smooth joints or gets into the bearings. Anyway, no matter how you describe the troubles, it really amounts to this: The engine is being made useless and will soon be a dead one because of interference with the freedom of movements of all its parts. And remember that in the case of the human machine no one wants a "used machine."

If woman will take to a careful study of the human machine she will not be fooled by a repaired and varnished male as has been and is now too often the case. Oh, yes, the other kind of human machine can be so painted and upholstered as to pass as a new one, but as a rule the man who picks it gets no more than he deserves and seldom learns to run it.

Most human machines become old before their time through deposits of fatty and oily materials. As in other machines, the human can be cleaned and be kept clean, thus preserving its usefulness for many years. Any normal

man or woman can keep his or her model right up to date. While the human engine is running it will repair and replace itself so that in the 1819 completed body you can have in 1950 a 1950 engine.

You can reach this condition even when the fatty stuff has accumulated so much that it is commencing to press upon your heart.

There is only one way to do this and do it right—by burning up the excess of fat by oxygen. You all know how quickly and joyfully fat will burn; how even the sun rays will make it disappear. Just give a hunk of fat heat and blow oxygen upon it and it will vanish as does snow in the April skies.

The natural heat which the chemical processes of the body always maintain in health is sufficient to burn up excess fat lying around inside the body and interfering with the functions as well as the tissues of the internal organs. But you have to get extra oxygen to the extra fat.

And it is such a simple thing to do, for blood always carries oxygen to the uttermost parts of the body. Only, in the majority of persons today it does not carry a full cell load, hence the by-products of food and physical laziness

dump their fat globules into all possible sacs, caverns and channels.

There is only one right and SAFE way to eliminate excess of fat, and that is through the breathing in of plenty of fresh air—oxygen. The value of exercise as an aid in reducing is the deep breathing it compels.* Also the muscular movements squeeze out the fat globules, thus enabling them to be more readily consumed by the oxygen carried by the blood.

The active or young person who is athletic enough to be constantly exercising seldom is troubled with excessive fat; but to advise one who has been leading a sedentary life for some years to commence violent or vigorous exercising is harmful advice and not founded upon common sense.

But it is absolutely necessary that such persons burn up the accumulated materials, clean the tubing and valves—the intestinal tract—free the heart of pressure and see that the cells of the liver and the tubules of the kidneys have direct contact with blood-vessels.

The thirty-five feet of intestinal coil cannot

*For breathing exercises and how to go through them see "Breathe and Be Well." Clode, publisher.

twist and move up and down as it should in the individual over-fat. The liver is being pressed upon and surrounded so that finally the cells of the fat enemy penetrate the liver substance attacking its outer walls as well as mining it.

“He died of a fatty liver,” you hear said. Under the same conditions of unliving others die from “fatty heart,” from degeneration of the kidneys, intestinal inactivity, diseases of the spleen and ductless glands or apoplexy.

You see the simple reason, don't you? Interference with the free action of some part of the human machine.

A person whose waist measurement equals or exceeds the chest measurement has fat surrounding and enmeshing the vital organs. Any form of exercise while in this condition which will put a strain upon the vital organs—which in this case includes the blood-vessels—is dangerous exercise.

Common sense, not physiological knowledge, will tell you that, until the fat surrounding the heart or vessels is caused to disappear, all attempts to make these organs expand beyond their customary limits means dangerous expansion. Valvular troubles—leaking heart—tear-

KEEPING THE TISSUES YOUNG

ing or stretching of the walls of the arteries and veins, interference with local circulation, are some of the many evil effects liable to follow.

So one must go at the fat in a natural and physiologic manner. Remember it has been a long time accumulating; it must be given a reasonably long time to disappear and permit the organs to redevelop their youthful state of freedom of movements and the tissues to be free from fatty infiltration.

The following exercise is the best way to commence regardless of age or protuberance. Stand erect, heels together, hands upon hips, closed mouth. Now bend down on the knee hinges as far as you can go and then rise to the rigidly upright position. Try this eight or ten times as rapidly as possible, **HOLDING THE BREATH ALL THE TIME.**

Most of you will find this latter rule difficult beyond the eighth time. Then let your breath out slowly and you will find that you are compelled to take many deep inhalations before trying again. Go through this exercise where fresh, moving air is around you. In front of an open window if you cannot in the open. All clothing should be as light and loose as

HOW TO LIVE LONG

possible while going through this form of reducing.

Alternate the movements by extending the arms at right angles to the body, turning the arms on the shoulder joint and opening and closing the hands with some force—that is if you desire shapely hands, wrists and arms. Hold the breath doing these movements.

The internal and external massage this form of bending causes aids in squeezing the intestines, which counteracts any tendency to constipation, and at the same time the outward layer of fat is started moving, while the forced breathing sends oxygen to burn it up. But unless you keep up this form of exercise and keep at it for weeks, it will be of little value to you.

But did you ever know of anything of lasting value which did not require time, patience and determination?

When you have reduced your waist measure to two or more inches below that of your chest, you may then be assured of a safety margin in which you can take up any ordinary athletic work.

You can realize that while you are taking off abdominal fat you are also really increasing your chest measurement through the increased

breathing capacity as well as supplying all the organs with a full supply of oxygenated blood. This form of exercise may rightly be called the Three In One.

There are no "Get Thin Quick" methods which are not dangerous whether they be through dieting, drugs or the knife.

A woman came to me for advice as to a cutting operation for the riddance of an enormous fatty abdomen. She had been told that a surgeon made a specialty of cutting out the fat in such distressing cases.

She was a whale of a woman, but I did not see why this was any excuse for using the methods of whalers. I have never heard of or seen—and I have been on a whaling voyage—a whale, when her blubber is cut out, joyfully swim away to be the admiration of her mate or the envied of her sex. No, when we "cut out" we used heat and oxygen to get the blubber in shape to handle.

Dieting to reduce—just to get the fat off—is all wrong. Man and woman without real disease need the food they crave or desire. Deprivation of normal wishes or bodily needs always, consciously or subconsciously, injures.

Repression we know now affects the individuality; makes us restless, dissatisfied, causes fears of unrecognized origin—is, in sum, unnatural.

The repeated statements that man overeats is not strictly true. The warning that we dig our graves with our teeth is not the warning needed.

The real trouble is that those who eat heartily do not, through proper exercise and correct breathing, enable the nourishing elements of the food to be chemically distributed to the various organs and tissues of the body, or allow for complete elimination of the by-products.

The effects are that the intestinal tract becomes clogged, bacteria form in masses in the lower bowel, fatty deposits become common and this brings about an abnormal physical laziness.

Those who cannot get the proper amount and quality of food are mostly those who physically labor and generally are found to be undernourished. If food conditions could be reversed it would be found that not overeating caused so much trouble, but lack of physical exercise and labor was the real cause for early degeneration in those who dig their graves with their teeth.

Eat and keep strong; work and keep in shape, is the slogan for today.

Rigid dieting, set rules of what and when to eat, tables of proteids, what sugars and starches will or will not do, and what chemical changes take place in the body, are valuable and necessary for us to know in treating diseases and for an understanding of the many causes for deficiencies in health and growth. But for the average man or woman who has no fundamental education in these matters or who has no inclination to be burdened with these subjects, they are useless—more, they are discouraging.

I repeat: Dieting by rules is no right way to reduce. Of course you can lose flesh by dieting; so you can and will lose energy. By abstaining from those foods perhaps your system really needs, you can become as thin as a June shad and just about as juiceless and meatless.

By eating one or two nutty or sloppy meals a day and avoiding what you crave, you can attain your external figure of twenty years ago. But it will be only a temporary figure for you, for, if you have not starved or injured some lit-

tle but vital gland or organ, your body will so crave the nourishment it has been deprived of, that some day you will throw the dietary rules and chemical formulas into the garbage can and break open the ice box. That is if you are a normal person whose healthful appetite has been artificially suppressed. But the danger here is that you will overeat until it is "Good night, nurse."

Did you ever see a deer, man's dog or working horse over-fat? Did you ever know of an animal putting itself upon a diet, eating anything but what it wanted at the time?

All animals—physiologically we are all animals—in their natural state eat all they want and they never get over-fat—just sleek, muscular, graceful animals.

Hogs? Not in their natural state. Hogs are stuffed by man and kept from exercise. The razor-back hog will devour as much as his penned brother, but he is never fat—hence his name—and is as quick on his feet as a colt.

You perhaps have wondered how the animals in menageries are kept so supple and lean. They are put on a diet, and once a week—Sundays—given no food. This is the correct and

right thing to do in the case of man if he insists in living a caged life.

Hunting dogs do not get fat and they do not diet. My lady's lap dog is always overfat; frequently a disgusting monstrosity, and no amount of dieting will do anything for it but to make it cross, cause skin disease and finally welcome death.

Give that dog ample opportunities to use up his food in making muscle, big chest capacity and blood rich in oxygen, and its food will not bring it to a disgusting and diseased state.

Ladies' lap dogs do not live long. They instinctively know how to live long but are not permitted the use of that instinct.

The human lap dog even when advised and given all opportunities for distributing his food elements and so remaining in good condition for a long life, has not the instinct to use the opportunities. Neither has he the foresight to see his end in disgusting suicide. For neglect of the human body is a method of suicide.

The man who does mental work should be careful of his eating habits **WHILE WORKING HIS BRAIN**. If he is a normal man he will naturally have a lessened desire for food

while mentally occupied. But mental work—creative work—takes more energy out of man than physical labor, hence when the work is over for the time being he should feed up and take long walks and deep breathing exercises.

The lessened desire for food in the case of brain workers while working, is nature's way of seeing that the blood carries to the brain as little of the by-products of food as possible, while the rest of the body being at a low state of activity needs no more nourishment than is sufficient to keep it going.

But afterward it must be supplied with food rich in proteids and carbohydrates. So eat whatever you desire but also see that during your working periods some rough green stuff gets into the alimentary canal.

There is a signal given to man when he has reached that point where he should stop work. It is the craving for some stimulant to keep him going. And it makes no difference whether it is for tea, coffee, beer or whiskey, it must not be taken as a rule. Quit work, take a warm bath, glass of hot milk and lie down. That is if you want to live long and do good work.

In the Spring while man's fancy may turn

to love, all men and beasts have a more sensible craving. It is for green food. And there is a very good reason for this craving. Fresh green foods, dandelion especially, are necessary to keep the human machine in good running order. It is a preventive of auto-intoxication through its influence on the secretions of the ductless glands.* After the Winter's toil and stuffing we are all somewhat under the influence of the body's toxins.

While meat diet puts a heavy strain on the ductless glands, yet it is necessary for most men and women. Fresh green food comes to the aid and relieves this strain. It also gets the indigestible cellulose to act upon the blood stagnation in the bowel and makes the bed of bacteria move on to the outer world.

Get into the country once or twice a week and dig the dandelion. The searching and digging will cure that Spring lassitude and also add years to your life.

Of course those who will not exercise or learn to breathe effectively, those so apathetic and physically dormant that they will not dis-

*For explanation of the ductless glands see "Sex Problems in Worry and Work." Clode, publisher.

tribute the elements of their food so it enriches blood, brain and bone, must, if they wish to avoid a diseased state, deprive themselves of certain foods, abstain from all foods at stated intervals, and try in some fatuous manner to imagine they are really living.

But such persons are really diseased in some way, for slothfulness and want of ambition are a state of unhealth. The natural, normal human being has activity and energy enough to utilize his or her fuel intake. The trouble has been ignorance of the How and Why.

There are a few men so constituted that they do big work on little food and few hours of sleep. They are exceptional men in many ways—men of great talent or genius. But they do not seem to realize the fact that they are exceptional in their make-up, and give advice as to eating and sleeping that would be folly for the average man or woman to follow.

The energy and activity of these men call for little fuel food. One of these exceptional men publicly states that because at sixty or seventy years of age he needs only two light meals a day and four hours' sleep, others with just as much energy can do likewise. Yet such a man

knows it is nonsense to say that because one make of motor car can get along on a certain amount of fuel to the mile, one of another make doing the same amount of work needs only the same amount of fuel.

Both are built differently and when put to various tests would be found to vary in endurance and strength and FORM of energy.

It is the old fable of Camerarius. An ass laden with salt was crossing a brook. The water diluted the salt and lightened his burden. He communicated this discovery to a brother ass laden with wool. The latter tried the same experiment, and found his load double its weight, and was nearly drowned.

No man labors, physically or mentally, in the identical manner as another. One does the same kind of work as the other and apparently with the same ease or effort. Because Smith does his work and keeps well on a diet of fruit, nuts and vegetables, it does not follow that Brown can do it on the same sort of fuel.

Brown craves beefsteak and sausages. But Brown gets fat, so he is told to diet—to go on nuts. He struggles with food he does not like, which means his body does not like or want it.

He is always craving for red meat. But Smith does not get fat, you see, because he is so careful what he eats, and this example is constantly set before poor Brown.

Get into the facts and you find that neither Smith nor Brown exercise. Smith's lungs are not developed to take in a full supply of oxygen. He has not the inclination nor the energy to exercise. He has just sufficient energy to go on well with his work. The kind of food he eats is enough for his physical and mental output. Through the effects of inheritance, different racial stock way back, over-emphasis of female factors, biologically speaking, and many other causes not pertinent here, Smith goes his normal way.

Brown, however, is physiologically and psychologically otherwise. His system requires plenty of rough food—meats, potatoes, eggs, cheese and fowl—and requires them daily. In other kind of work, work requiring physical energy and output, he would leave Smith in the rear or forward in the hearse.

The matter is very simple to comprehend. You cannot adjust Brown's fuel needs to his work. It must be adjusted to his physiological

make-up. Some of our arboreal ancestors were fruit eaters, some were flesh eaters. We all retain more or less of these ancestral traits and it is necessary that we recognize this fact.

What Brown must do is to give his body the exercise and his lungs the oxygen they constantly need. His forebears had to do all this to get their red meat. Doing this he can eat what he desires and not become overfat. If Brown does this he will be working long after Smith has gone where it is told eating is not necessary.

The explanation is plain. Brown, by exercise and giving his red blood cells oxygen to carry everywhere throughout his body, is constantly repairing and building. Smith, who will not exercise, simply wears out.

What I have said about dieting does not apply to regulation of foods where there is disease or suspicion of diseased organs. This is a matter for your physician. Also, I have not thought it necessary to say anything about alcoholic drinks. The man who wishes to live long and be useful up to ninety years of age knows enough to be strictly on his guard in this very important matter.

CHAPTER III

BATHING AND THE PROPER CARE OF THE SKIN

“BE as wise as the serpent” does not appeal to the majority of human beings—especially to the sensitive sex. Wise or not, the serpent renews his youth every year by shedding his skin.

Whether Esculapius considered this renewal of youth by the serpent’s method as the most valuable lesson to be taught and so took the serpent as an emblem for doctors, is unknown to us. However, the universality of the serpent as emblem of the healing art—found among the Egyptians, Greeks, Aztecs and natives of Brazil—suggests that its longevity by renewing its skin and hence youth may have been the basis of this reputation.

How many who pass the barber’s pole realize that it is really the old leeches sign of the serpent originally adapted from Esculapius’s ser-

pent twining on the staff, when barbers were recognized as surgeons?

While we have no shedding date for our skin, we came very near it in the days of our mothers. The same conditions exist today in many parts of the country, when Saturday night is the regular tub night for everyone in the family. No, not everyone, for superstition still remains that certain functional conditions of women, colds in children and any excuse the farmer can make in Winter often postpone the skin shedding.

The rheumatism, poor circulation, muddy thinking, kidney troubles, and most of those distressing conditions which made quacks and patent medicine manufacturers rich, were due to the insistent desire to retain the poisons wrapped in the body by the old and ever thickening skin.

Man is changing his skin every breathing moment; and clothed, housed, living under varying conditions of atmosphere, needs a daily bath of some kind—not soaping and washing.

Yet there are many parts of this country inhabited by English-speaking stock, where any-

thing but a Saturday night's soaping, and then only in mild weather, is looked upon as useless and injurious. An old country practitioner told me that should he advise a daily shower after a day's sweating work, his career as a sensible man would end. His people believed anything but an occasional bath to be signs of decadence and injurious to the working man and woman.

So after all, we are not far removed from the superstition and ignorance of centuries ago. Joh. Strutius tells his students: "that if one goes to the bath too oft or at unreasonable times, he putrifies the humors of his body."

Now there is a lot of common sense in this admonition until we discover that "too oft" means more than once a month and "unreasonable times" about nine months in a year.

Guianerius says: "I saw a man that labored of the gout, who to be freed of his malady came to the bath, and was instantly cured of his disease, but got another worse, and that was madness."

This idea that bathing or the impulse to bathe except in very hot weather is a symptom of insanity exists in one country village today.

I was called by a country physician to go up into the mountains in a certain part of New England, to see a case. The patient was the nabob of the county. After a long ride throughout the night we reached the village about daylight. The doctor went to his barn to put away tired horses and was to meet me at eight o'clock.

My hostess showed me into a room where I was supposed to get a few hours' sleep. It was the "spare room," and its windows and doors probably had not been opened since the last funeral. At least that is how it appealed to my senses.

So after a while I wandered out feeling that I should like to breathe some of the fine mountain air and if possible shed some of my skin scales.

A little way beyond the outskirts of the village I discovered a small mill pond. The time was Spring and there was a film of ice over the surface of the pond. In a moment I had my clothes off and a fine plunge, coming out "feeling like a new man."

Alas, for a little reputation! I had forgotten that the whole village was awake, peering

and peeping to see the "city professor" who was to cure the Squire.

Before the time appointed for the consultation the doctor caught me walking and took me aside. He was troubled and embarrassed. "It's very unfortunate, Dr. Howard, very, very unfortunate," he remarked.

Well, in a few words this was what had happened: The Squire's friends and villagers had questioned my sanity. Was that "City Doc. all right in his head?" They could not understand any sane man plunging into icy water. "Oh, yes, the boys went swimmin' in the Summer, in the heat of the day; but a grown man and a doctor, too, in ice water—no—no. What's the matter with him?"

And what do you think these kind and well-meaning people gave me for breakfast? Pickles, pies, cakes, sweet preserves, doughnuts and ginger breads of various hues and consistency. Every female in the village had to exhibit her special cooking and I was expected to eat of all.

Yet only the other day a young man who had just graduated from a theological school came to me with his eighteen year old bride, to

bid me farewell, as they were going to the Orient to teach the benighted heathen **HOW TO LIVE.**

There are certain habits of men and women that age them but which are readily corrected if one is so constituted as to accept the apparent simplicity of the remedies. So long has civilized man—God save the mark!—been accustomed to depend upon some system of drug or mechanical application carried out by another mind or minds, that he has overlooked the important fact that injurious habits having a self-origin should be cured by self-attention.

I refer to those little oversights in development of will, to the giving in to self fear, the weakening of self-confidence through failure to persevere, and the inability to understand that every hour of these teasing states means some form of disturbance of the body's equilibrium.

It is not the great tragedies of life that sap the forces of the brain and wreck the psychic organism. It is the self worries, the life barren of achievements; the self-centered, useless personality always thinking that if he or she had the power and strength what great things could be accomplished. It is this sort of exist-

ence which piles up self poisons self administered and wrecks the individual. No; tragedies and the upheavals of great emotion strengthen the normal man or woman.

A man's nervous system may be unaffected in any way, yet lack tone, vigor. It is this lowered state that causes him to slum away his time and ambitions, to let things go the way of least resistance, to be glad when his day's work is over and dread the morrow's work. The man whose nervous system is in fit tone, while glad that work is over, is so because he has done his best work and looks forward to the morrow because he is determined to do better work.

The former needs something to tone up his brain and spinal cord; to cause a general reaction of muscles and blood-vessels. Incidentally, but of great importance, this reaction sets up internal secretions which give the blood renewed life.

He does not need drugs. He needs, first, determination to get fit. Then cold shower baths every morning, deep breathing exercises, and to keep these up throughout the year.

The man or woman working indoors, either

office or shop, should have a shower or plunge every day to aid the shedding skin. Those who neglect this daily bath never give the skin full opportunity to act freely and renew youth. The big eater, the corpulent, those who will not exercise and attempt to reduce by Turkish baths, are shortening their lives.

Turkish baths have their place as will be explained later on, but the habit of trying to get rid of the night's stuffing by resorting habitually to them gives the rubber strength and the rubbed weakness.

We all acquire, unconsciously as a rule, little disagreeable habits which shorten our lives and sometimes the lives of others. There is the woman who has gradually merged into the habit of lazing around her room before she is really ready for the day's work or duty. She tenderly sponges her face and neck with warm water; then sits down with an "OH, my, I do feel SO tired!" She has no appetite, feels "touchy," is out of sorts with herself and her surroundings. Such a woman is always on the danger line of alcohol or drugs.

Let this sort of woman get slowly out of bed and stand under a cool shower. Her nerves

won't stand it? Heart will be affected? Bosh! It is just what her nerves and heart, blood, stagnant energies need. It is because she has not "the heart" to do it that gives her "cold feet."

The beneficial shock and mental pull she will receive breaks the habit that is shortening her life.

She should commence in the Summer, then the Winter's bath will be no more of a shock than her system requires.

Even after a quiet night's sleep there is left on the surface of the skin and in its many creases cast-off material of skin breathing. This must be washed off by just plain water—no soaping. Doing this one has a far greater capacity to resist disease.

The action of water on the body's surface as well as internally has a direct mechanical and physical effect. A woman such as I have depicted is lacking in muscle tone. Cold water constricts muscular fibre, and under the shower, internal organs commence to twist and exercise. The intestines contract and expand, shorten and lengthen.

Cold is an irritant and as conveyed by the

shower it is just enough of an irritant to activate the nervous system and brain cells.

This means starting a good blood circulation. The blood goes romping through veins and arteries, picking up dead material, and the stimulated spinal cord and nerves start the chest heaving and out goes other dead material from the lungs.

Now the woman must exert herself to dry and rub. She dresses with some feeling and care; there is some content. She has had ugly thoughts washed out, new thoughts for old, and by the time this happens the stomach has started to want something in it. You see blood has gone there and stimulated the juice glands. The spleen, where new red blood cells are manufactured, has been stirred up and the heaving and muscular movements of the neck has awakened the thyroid gland.

A cold shower or bath is the normal self-starter of the human machine. It is more; it is the self-oiler, fuel draft, mental lighter.

The woman who is pale, lacks red blood cells and functionally weak or irregular, can, through cold showers or tubbing, make red blood cells every day.

The physiological processes and chemical changes by which this actually occurs, is through the effects of cold water on the surface of the body. They are too intricate and involved for these pages. However, it may interest to know that clinical and laboratory experiments show that it is done by the hidden blood cells being chased out of their hiding places by the mechanical and thermic effects of the cold water. They are scattered out of their holes and get into the general circulation for about the same reasons young woodchucks will when you pump water down their holes.

The plunge into a tub of cold water is by far the best method of preserving and strengthening the tone of the human machine. It is only for those of vigorous constitution. But the individual with a somewhat lowered state of vitality can gain vigor through a gradual approach to the cold water bath.

Age makes no difference, and its influence upon the internal organs of the female is always of great benefit. One to three minutes is long enough to get the proper reaction.

To keep the face free from wrinkles and retain a good complexion, you should massage

your face and neck under the water for a few seconds.

Then, starting at the ankles with a good grasp of the hands, quickly push upward the flesh, going along the lines of the veins. This is for the purpose of aiding in the return of the venous blood.

Make these movements rapidly several times as far as the junction of the limbs with the body. Now, before you have time to feel the chilling effects of the water, give your neck a few rapid twists with the hands. You can do all this in two minutes. Then for a quick rub, following the same course of veins and muscles you did while in the bath.

There is no better preventive of varicose veins in the legs than the massage in cold water. For the prevention of hemorrhoids as well as their cure, the tub bath is the best known of all methods. If you are troubled with these annoying venous enlargements and engorgements, then a wad of absorbent cotton soaked in cold water applied two or three times a day, will, if you keep the lower bowel absolutely empty, cure the most obstinate case of external annoyance.

HOW TO LIVE LONG

It is these many annoying little affections of the body which aid in shortening life. They seem trivial, but if you are disturbed every night so that you lose one or two hours' sleep, in a year's time you have lost about five hundred hours of rest that the body really needed. Then, there is the strain upon the nervous system—that nagging, yanking upon your peace of mind which throws extra toxins into the blood, and so the vicious circle is kept up until you wear out long before your time.

The test whether or not you are vigorous enough to stand the cold plunge is the condition it leaves your skin and the general feeling you have after it. If the skin has a red glow and you feel inwardly warm and refreshed you are being benefited by the baths. On the contrary if your hands and feet are really cold—that is, the circulation is impeded instead of increased—if a half hour after dressing you really feel uncomfortably chilly, it means that your system is not quite in the condition to react properly.

In such cases you should commence with a shower bath, having the water somewhat warm—not hot. Gradually increase the flow of cold

water. The first morning or two there should be only a slight increase; just enough to make you pleasantly notice it. But daily, gradually, work up the increase until you can take the cold flow and feel "bully" after it.

For those who cannot obtain the shower apparatus or where in traveling it is not to be found, you can derive all the benefits by pouring a few pails of water upon your spine first, then lower extremities and finish with one poured upon the crown of your head. All you need for this is a pail or two, for if you cannot find a bath tub you can a wash tub, and in emergencies I have gone under the barn or into the bushes.

Portable and collapsible rubber or canvas tubs can be purchased, and women who are obliged to travel in out-of-the-way places should always carry one, especially the nervous woman, using this term in its broad sense, not in the sense of invalidism, although I have known a woman "so nervous she could not stand the slamming of a door or the touch of cold water to her sensitive body" quickly cured by accidentally being tossed into a cold stream.

In cases of nervous exhaustion and irritabil-

ity without serious change in any of the vital organs—a condition found among men and women of intellectual pursuits, especially newspaper men and women—the douche applied daily is a most valuable adjunct in treatment. The other aid to complete control and strengthening of the nervous system is deep breathing in the open air—no gymnasium work. But of this later.

There is hope for the man who in a state of nervous exhaustion enters a barroom. But there is little for the one who enters a drug store.

On the walls of an excavated drug shop in Pompeii beneath the sign of the serpent, some Roman wag of the day, probably a clubmate of Petronius, transferred the legend belonging to the place next door, so over this medical adviser and drug seller one can read: "Give Up All Hope Ye Who Enter Here!"

No; even Dante could not find anything new in giving advice upon the places to avoid.

Evidently the baths of those days did not appeal to every citizen as far as curative effects went. But then, the magnificent baths of those times did more to undermine the nervous sys-

tem than to benefit. But it was not the fault of the waters' curative effects.

For those free from disease of organs—and all my advice and instructions apply to such men and women—a warm bath only should be taken for two explicit purposes—to clean the skin and passively relax blood-vessels.

When you feel exhausted in body but very active in mentality, sit in a hot bath for ten or fifteen minutes. Then—and don't forget this important advice—go to bed or lie down for at least an hour and let the internal organs have time to be flushed by the blood streams. To do otherwise is to cause one of the little factors which shorten life.

Warm water relaxes, causing a slight dilation, which means loss of tone. Both cold and warm water causes a reddening of the skin, but from different reasons.

The cold water causes a reaction which sends the blood bounding with energy to the skin vessels; warm water prevents it from getting back into the vessels because these have lost tone. Warm or hot water acts the same with the vessels of the internal organs: keeps the blood there for a while, which relieves the brain pres-

sure as well as stopping long enough among the internal organs to give them nourishment and distribute the energizing juices.

When this latter state is almost a chronic one—blood moving too slowly in the interior of the body—the general tone of the whole human system is lowered. The individual has no self-confidence, is timid of exercise and exertion. These are the persons who tell you they cannot take cold baths because their constitution will not stand them. They are psychic inebriates—drunk through the absorption of self-made poisons—and like other poisoned individuals are mentally and physically unable to vision correctly.

As you have seen by the above statements, cold baths send the blood rushing to the outer surface of the body, to the muscles, to the nerves and spinal column—away from the hidden recesses of the internal organs. So just what these psychic inebriates need is cold application through some kind of bathing.

To commence with they should use a sitz bath. The water should be fairly warm at first and cover only their hip region and lower abdomen. They should practice rubbing all the

region surrounded by water, then have a spray or pail of cool water poured over their spines. From sitz to shower is a comfortable and gradual return to nervous equilibrium.

In "Sex Problems in Worry and Work" I have explained some of those fears and killing worries due to early experiences and shocks which control and ruin many in later life. And they never know just why, although now they can fully understand the reasons if they will read and heed.

I have knowledge of a man standing high in his community, sensible in all matters but one, successful as the world considers success, and a man whose judgment and advice are eagerly sought. But at fifty years of age—the dangerous age for the successful man—he became a pronounced neurasthenic.

He needed cleaning outside and inside—fresh air, water, mental rest. He consulted the best specialists and all agreed upon one thing. The man should go under hydrotherapeutic treatment—baths. Then came the strange revelation—strange to you, reader, but not to the psychologist. He feared to get into the water; to have a drop touch him aside from hands and

face. It was a pathetic fear; a subconscious fear from some babyhood or childhood experience whose shock still held him in its chains. He had tried to keep himself decently clean by dry rubbing.

The reputable doctors frightened him. He finally turned to a noted local quack—one of those “laying on hands” charlatans. The quack readily agreed with his patient that water on his body would be a criminal proceeding, so taking his money started in to bilk and injure.

When the man was finally sent to an institution his people tried to sue for the thousands the “healer” had abstracted. They met with no success and the judge’s remarks might have come from the Orient, so near did they approach the advice of Sa’di:

“A fellow had a complaint in his eyes, and went to a horse doctor: ‘Prescribe something for me.’ The doctor of horses applied to his eyes what he was in the habit of applying to the eyes of quadrupeds, and the man got blind. They carried their complaint before the hakim, or judge. He decreed: ‘This man has no redress, for had he not been an ass he would not

have applied to a horse or ass doctor!' ”—*The Gulistan*.

The Turkish bath in its country of origin is a social institution. It is the place for lounging, playing, eating and general intercourse. It was and is the counterpart of our social gatherings, with of course the limiting of bathers to one sex.

The constant steaming, rubbing and soaping is the only way the peoples of the East of the quality which habit the baths can keep in any fit physical condition. The women of the East do not last long and are not wanted to last long. Physical inertia, only half breathing, ambitionless, for one purpose only, the women of the Orient have little to do but bathe, eat sweets, intrigue and pass away or be put away.

The fatty Turk does not walk, swings no Indian clubs, would not recognize a set of boxing-gloves if he saw them, has no national or college sports, and aside from formal displays and warring is physically a dormant animal.

But he has always recognized the necessity of keeping his skin in a condition to cast off dead material, and in lieu of self-exercise lets

his masseurs do it for him. So the Turkish baths.

The HABIT of taking Turkish baths has no reasonable or physiologic place in the lives of the Anglo or Saxon peoples. As a remedy in certain troubles, as a health promoter for those who possess some of the Oriental's dislike for physical effort, as an aid in getting rid of self poisons, it is a valuable resort. Its most valuable and pleasing factor is the cold plunge and swim. In fact the greater part of the benefits derived from Turkish baths is this plunge and swim.

But the man who will go out on the links and walk and swing for five miles, and do this twice or three times a week, is not only getting all the benefit of the sweating of the Turkish bath, but he is his own masseur and develops the muscles of the rubber. But greater than all he is breathing oxygen and clearing his brain. He has to think of the work in hand. Lying upon a slab in the overheated and over-breathed atmosphere he is thinking of what he left on his desk or of the deal to be put through tomorrow.

The man who resorts to the Turkish bath

to sweat and sleep out the overloaded stomach is always shortening his life.

“ He drank the night away
Till rising dawn, then snored all day.”

Turkish baths only should be taken as an occasional substitute for self aid in learning how to live long. For example: A man or woman has been traveling in stuffy sleepers. Headachy, nostrils clogged, skin feeling as though it was moldy and mossy, general tone relaxed, there are but two rational things to do to clean body and lungs. Get into clean, light, loose clothes, and this means underwear also, and go to the links or take a long walk up hill and down vale, deeply breathing, or wade a stream whipping for trout.

As a rule one does not finish one's journeys so that there is anything else to do but go to a Turkish bath. And this is the time for this sort of cleaning. But never should healthy men or women make this a rule if they want their systems kept toned up instead of lowered.

Many of our successful men have shortened their lives by the habit of going from their of-

fices to a Turkish bath and then home in a motor car. A ride to the salt water, a good swim and a walk of five miles, then home to dinner, would have lengthened their lives.

“The sincere publican has proceeded on foot; the slothful Pharisee is mounted and gone asleep.”

Children at all times have far more activity in their skin glands than adults. In warm weather they perspire over-freely. The child carefully handled during its early bathing period will later take to water like a duckling.

If mothers want to establish in their children a strong nervous constitution and instill a normal desire for bathing, they should allow their children to be in the water as much as they desire during the warm weather. If you are more solicitous of dry floors and unspotted walls than you are of your children's future stamina, then God pity you—I don't.

All boys and girls should be given every opportunity to get the best possible exercise, and swimming is the very best, especially for girls.

Boys usually can find or make a place for Summer bathing, but every town and city

should have large swimming pools for girls and women.

Many boys are injured in their health by bathing in streams of impure water, too warm or stagnant water, and undue exposure to the sun. But if the water is cool, running water, free from sewage, their natural animal spirits will be utilized in such a manner that physical strength and moral force will be increased. Salt water bathing and swimming is far ahead of all other water applications for young and old, weak and strong, nervous and timid.

The village that does not provide some pool or pond for its young to swim in and sport about will have on its hands many youths whose careers lead to jail.

The mother who is afraid to let her eight-year old boy "go swimmin'" will not have the sense or knowledge to realize what the trouble is with his body and morals when he is sixteen.

CHAPTER IV

EXERCISING

*Do You Know What Part of You is Weak?
The Care of the Heart*

THERE are bird nests, fish pools, flower and vegetable gardens, mountains and fields that make more interesting reading than the pages of any book.

The observation, or reading of the pages of nature keeps us fresh and ever young—gives us a fillip of life—and constantly renews our years with the seasons. It gives us time to study our own faults and teaches us how to correct them.

The rafters of the upper story of my stable are lined by the mud and straw nests of the beautiful blue martins. To watch these swift birds build their nests is a lesson in the effectiveness of purpose and concentration. You cannot watch such constructive ability without

developing your conceptual resources. And here is the point: every new thought or idea brought to your mind through studying nature adds years to your life.

When the little birds commence to protrude their big bills over the side of the nest, it is fascinating to observe their parents fly back and forth with bugs and worms and feed the youngsters.

The baby birds appear to be merely feeding funnels; the big end of the funnel being their mouths outlined by the bright yellow border of their enormous and comical bills.

The mother and father birds take turns at supplying their ever hungry children.

I watched carefully one family group of five little martins. They took their places in a row along the edge of their nest, each funnel-like bill overhanging the edge but in close contact with its nesting brother or sister.

Presumably they are supposed to retain their allotted places during meals, for one of the parents flies in with a luscious bug or worm and drops it into the wide open mouth of the first bird on the right of the row. Then off it goes, returning in a few moments feeding the

next on the right; and so on until each little bird has been fed.

Now, here is an astonishing fact I observed. One of the little birds was getting bigger and fatter than the others. Was it inheritance, was it some biological factor inherent in the quality or quantity of egg material which caused this particular birdlet to outgrow his fellow nestlings?

Sitting quietly and watching several times during a period of three days, I saw how this fellow was physically growing far beyond his brothers and sisters.

He was sometimes in the middle of the group, sometimes on the end when I arrived to watch. He seemed to be dissatisfied with his assigned seat at the family table. At least this is what I thought as I noticed his constant change of place. This time he was on the end of the row when the parent bird brought him a big worm and immediately flew away.

Then a marvelous and amusing thing happened. This gormandizing infant, after the manner of the infant Gargantua, pushed aside his sister next to him and took her place, leav-

ing her on the outer or fed end. So, when the parent returned to feed number two this fellow was there and got the worm. I saw this bird hog do the same trick all along the line. He would back out as soon as the coast was clear and shove into the next place. In this way he was fed five times and in spite of the piping and various vocal appeals the other little ones went hungry.

Now another strange thing happened. The next day the mother was feeding her flock and this hoggish youngster never attempted his trick.

Was he gorged, or did he know he could not fool his mother? Anyway, I feel that no longer does the worm go to the early bird but to the stay-in-bed, pushing bird.

This apparently overfed chap was the first out of the nest and flew away without fear and with evident strength. The others were late in leaving the nest, for it took them a day or so to gather courage and strength to leave home and mother.

Perhaps, after all, the father was not being fooled. This son may have been his favorite and the one he intended should carry on the

family's blood and tradition. Such things do happen.

Whether there is a lesson for us in this incident is difficult to say. But this I do know—that many human beings are unable to obtain sufficient nourishment—especially bottle-fed babies—during their growing period, to enable them to develop strong bodies in later life.

However, man, with the possibilities to grow and develop for a longer period than he has believed, can do much to make up for lack of childhood growth and development.

The real secret in obtaining and securing bodily health and endurance lies in first discovering your weakness and correcting it. Mere muscle building is not building for bodily endurance nor does it directly fortify the body against disease or decay.

If there is a history of lung weakness in your family—grandparents, aunts, on either side—it does not mean that you will be similarly affected. But it does mean that here is a possible weak spot in you liable under certain conditions and circumstances to break down.

Hence one with such a remote liability should take up a life work which will enable one to

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be free from foul air, flying dust and dirt or chemical fumes. Also, one should never allow one's body to become weakened by excesses or lack of nourishing food. Fresh air and good food from the start will prevent the germs of tuberculosis from becoming active even if both your parents died from the disease.

Exercise for those who fear weak lungs means exercise of judgment in choosing your occupation and exercise of the jaws.

The exercise, where you have reason to believe the kidneys are weak, consists in resting the kidneys. For paradoxical as this may seem, rest is a form of exercise when it strengthens the part rested.

To rest the kidneys see that all possible elimination from the body is through the skin, bowels and lungs. This means mild physical exertion—walking is the best—for the skin elimination, eating fruit, bran bread and coarse cereals with milk or water for breakfast and all other meals. Coffee puts work upon the kidneys. When you can obtain fresh buttermilk, drink it. For giving the lungs kidney work to do, breathing exercises are the best.

No matter if you "are threatened"—we all

are threatened by diseases—by Bright's disease, there is no cause for worry because by the above simple rules and advice you can prevent and often cure it in its first stage.

You may eat about what you want during the principal meal of the day if you have started the day by cleaning the inside and outside of the body. Of course I assume all along that you know enough to let alcohol absolutely alone under these conditions. In another generation I think we shall find this and similar advice what the lawyers would call surplusage.

The menacing conditions which today are more in evidence than all other bodily conditions are heart troubles. The infections and contagions, the liver and kidney injuries due to overfeeding and underfeeding, are being understood and overcome through publicity of causes and remedies. But the heart troubles and the worries they bring require individual understanding—that is, they are self acquired, community hygiene has no effect upon them in any way, and inheritance plays no rôle in the causation.

For the individual of thirty-five years and over, the first important thing to do before con-

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sidering any kind of physical exercise is to know about the condition of his or her heart.

There are thousands and thousands of Americans, especially men, who are affected after forty years of age, by heart troubles. Many of these die twenty-five years before their time. Yet there is no real reason why they should not live out their time. These heart diseases are on the increase in this country; 19 per cent. increase in the last ten years.

They are preventable but seldom curable, and these facts are the most difficult ones we have to instill into the minds of the people.

“Doctor, give me something to cure me,” is the constant cry. Yet probably in nine cases out of ten that patient was told five years ago just what to do to prevent the onset of his disease.

At thirty-five years of age there is seldom any real heart disease in those born free from organic trouble. But many persons believe they are suffering or affected with some form of heart disturbance, this mental attitude increasing the heart heats, which further induces worry and a constant state of nervousness.

The man to whose system tobacco is a poison,

the man who was athletic in his youth and whose heart and lungs were well developed, but at forty are crowded by fat, the man who never built a strong heart or developed lung capacity, is the man who becomes frightened and worried when some extra exertion starts the heart pumping, head throbbing, lungs struggling to get fresh air.

The woman who laces at thirty-five years of age to try to keep the figure she had at twenty, the unmarried woman without mental or physical occupation, the girl given license to waste her energy and blood making power by late hours, social excitement and contact with the opposite sex under dangerous conditions, all believe that there is something wrong with their hearts. It is not a continuous belief at first. Certain occasions where they are under strong emotions or extra physical efforts frighten them. Finally they occur so frequently that the belief becomes a fixed idea.

There is seldom anything the matter with their hearts. It is imagination arising from bodily warnings that there is too much for the heart to do under the conditions they call upon it to do, and do suddenly. But instead of,

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through rest or passive exercise, putting their bodies in such a state that the heart can perform its work easily and without strain for a long life, they seek for something in the way of drugs, mystical treatment, medical advice, for "heart trouble."

These sort of women are highly emotional. The first thing they need to understand is that emotions add to the labor of the heart. So get your emotions under decent control—get poise. Next get the following facts into your lasting memory.

Before you were born your heart beat about one hundred and fifty times a minute. During your active period of life—and if my advice is absorbed this means up to eighty or ninety years of age—it beats about seventy to seventy-five times a minute.

As old Burton—he of the Melancholy—says: "*Primum vivens, ultimum moriens*, it lives first and dies last in all creatures—a part worthy of admiration, that can yield such a variety of affections by whose motions it is dilated or constricted, to stir and command the humors of the body."

Each heart beat means work equivalent to

raising a two-pound weight through one foot. Now take a two-pound weight in your hand and lift over that distance as many times in a minute as your heart beats. You will find that no matter how powerful you are, your arms are weaklings compared with the tremendous power of the heart.

Anything that quickens the heart's action increases its labor. Violent physical exercise or exertion of any kind quickens the heart's action—throws more work upon it.

In the young and growing person heart strain is seldom, very seldom, the result of physical exertion. Recuperation, elasticity, cell repair, elimination, balance the extra output of the heart's action. In the well-nourished adult and one who has kept in fit condition, heart strain is seldom seen.

Once the heart has been strained there is no cure. But there is no real cause for worry, for all a strained heart needs is care that it is made to do no more than it can do without effort.

You can see now the reasons for the following advice and instructions: The first and most important fact to be kept in mind if you wish

to live a long and useful life is to be economical with your heart beats. The second, to see that it has plenty of room in which to work. This means that clothing should be loose, especially should there be no constrictions by collars or other neckwear, no tightly buttoned gloves around the wrist, and ankles as free from pressure as is possible. For remember that the heart beats can be interfered with by pressure on the main arteries and at the extremities.

Have you ever noticed the loose collars and shirts worn by thinking men—men who have done things? If you will glance at the portraits of such men or observe those still living and working, you will find that unconsciously or otherwise they invariably allow for ample blood supply to the brain.

If you are thirty-five years of age and over, finding you “get out of breath” climbing stairs or in any everyday extra exertion, it is a warning—not heart trouble.

Right at this point many men start a real heart trouble. They think they must take gymnasium exercise, or are advised to take up running to reduce waist measure—to do some vigorous physical work. What such individuals

need is absence of physical exertion—heart rest. There is too much fat around the heart. This must be burnt up. The feeling of distress in climbing or exertion is due to the heart being pressed upon by the fat when it is trying to dilate to its normal size.

If you are an inveterate smoker the habit must be cut down to the least possible limits. Quit the alcohol stuff. Cut out pastry, pies, pork, pates, convivial suppers and midnight stuffing. You do not need to diet by rule. You need to get the habit of dining decently. Read over what I have said in a previous chapter about green foods. Get to work on deep breathing exercises. Long walks with sufficient speed to start a free action of the skin but not rapid heart action are by far the best sort of exercise.

The whole mind should be focused upon these common sense facts: My heart needs rest—requires more room. Give it this treatment and it will again do its work without bothering me about its local troubles. If I keep the fat tenants away from its apartment there will be no complaints on that score. But even then, it becomes annoyed and excited if the mind is

permitted to send nagging children to disturb its regular work.

What are these nagging children?

Strong emotions—anger, suspicion, jealousy, evil disposition, hatred. Any of these faithless states may increase the heart labor from lifting one hundred and fifty pounds a minute to two hundred and twenty-five pounds, and this means the danger point. Why, an animal in a fit of anger has been known to have died literally from a broken heart—bursting in twain.

And many, many human beings whose deaths have been attributed to “congenital heart trouble” really died from inability to control that anger which pushed the heart beyond its physical strength.

Before Alexander the Great became the victim of alcohol or epilepsy, he knew the value of concentrating upon thoughts which reduced emotions of anger. When he was presented with that rich and costly casket of King Darius, and every man advised him what to put in it, he reserved it to keep Homer’s work as the most precious jewel for the control of his evil impulses.

The man who unduly worries about the morrow is the man who has unduly exerted his heart on the yesterday.

No matter how foolish it may seem to the man or woman of forty—and the greater part of our troubles come from fear of ridicule—both should rest the heart once a day by lying down for at least thirty minutes.

If you have been swinging a golf club for several hours, riding a horse, swimming, or pounding a typewriter, you do not think it is a sign of physical weakness to rest the skeletal muscles.

Every day of your life you are doing something, thinking something, or discussing something, which causes extra heart beats—muscle work. But you do not realize that the heart muscle and heart valves need rest as do the leg or arm muscles. You know that if you never gave these latter any rest from their extra work they would deteriorate, shrivel and finally become useless.

Of course no cells or their masses when gathered into a muscle, no group of internal cells making up an organ in the body, are ever completely at rest except when over them we in-

scribe R. I. P., and never can the heart be stopped for a while if you want to use it again. But its beats can be slowed down so that it really gets some rest and time for repair.

The man or woman who retires to bed at ten instead of twelve saves the heart 876,000 pounds of lifting a year. Lying down one half hour daily lessens its labors in the same period by 219,000 foot pounds. If you stay in bed half the day upon Sundays you save nearly 500,000 foot pounds.

Saving all this heart labor during your middle life, you can have it to call upon when you are eighty years of age.

The exercise for developing big muscles, big lung capacity and room for the heart to work should be for the years of growth and development. The man who starts later in life to develop muscles must always keep the age of his heart in mind.

It is not true that the athlete with a big heart succumbs in later years to some heart affection. If he takes the same care of himself at forty he did at twenty, he will be the man to "live lon' an' prosper."

The trouble is that the man who was an

athlete frequently retains his big appetite and caters to it but forgets to burn up the excess fuel. He thus becomes fatty around the heart and lungs, hence a slight attack of pneumonia or some other germ disease is certain to cause death.

When you have cleaned the body of internal fat, when you have kept the heart at normal work and given it daily and nightly rest, you may take up some form of physical exercise to harden the muscles of the body. But go slowly at it and keep it up for the rest of your life, graduating the amount to the work the heart has to do for you and to the amount of real rest you give it.

Many a man has injured his heart by taking up in the morning some form of violent exercise to sweat out the night's products of over-eating and drinking. This is all wrong from the heart's point of view. The night's dissipation put a big strain upon the heart; it needs rest in the morning. Turkish baths—the hot room—increase the heart beats, so avoid such baths.

Clean out the bowels and rest for a few hours; then get out into the open and walk

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slowly until you find a snoozing spot. Lie down for an hour and then walk home. Taking a hair or so of the dog which bit you only starts the tired heart beating rapidly again. Stand the suffering and treat the heart in a decent manner. You insulted it; now make amends to it.

Do not try at forty to get the muscles of twenty. To be sure, you may at sixty have the muscular force of twenty, but do not forget that the power of repair and the endurance of the heart are much lessened.

At the age of sixty it is brain power that should shame muscular power. Good brain work requires a good heart action. Brain workers should always give the heart a rest for an hour every day, for every man or woman doing mental work knows that where "the heart is in it" it shows the fact by an increase of heart beats.

The ideal way for the middle-aged and those beyond who wish to keep physically and mentally fit is to get out in the country to fish, shoot, tramp. The cultivation of a garden, the study of plant growth, vegetables and their hord of bug enemies, the conquering of these

pests, the singing and mating of birds, the greed and boldness of the woodchuck in eating all your salad greens the day you expect guests, does not excite the heart, cause anger or arouse evil emotions. Even the sitting up all night with a gun or club waiting for the woodchuck will calm any emotion you first had in seeing the effects of his destructive operations.

Such a side-life for the active man means an addition to his years and immunity from the diseases of civilization.

The man or woman who "cannot afford" to rest heart and mind in some natural way cannot afford to live. For, if you cannot so live as to make the best of your life, what use are you to yourself and the world?

Even the working man and woman can get into the country for Sundays and holidays. The poorest Italian laborer and his family do it and gather greens for their table. Why not the Americans?

Palpitation of the heart in women is frequently due to palpitation of temper.

The woman who counts her pulse increases its beats. This means she is making her heart

lift extra weight for no purpose except to satisfy a morbid impulse. To rest her heart she must conquer her morbidness.

As the mouth speaks so the heart beats. Anger, jealousy, lack of mental poise, increase the heart beats. Sweet, soothing words, poise of mind and body, decrease heart beats. A woman's figure, complexion, expression, are determined by the way she has treated her heart.

A "heartless woman" is literally one whose lack of sympathy, want of affection and understanding have no influence but an injurious one upon her heart. It beats neither with pleasure nor is it stimulated by joy. Her hands are cold and chilling to the touch, her voice is without the feminine appeal, her complexion fixed as wax, her flesh repelling, her body angular.

Pericles—But are you flesh and blood?

Have you a working pulse?

Such a woman needs exercise—but not physical exercise. She needs to be brought into contact with human suffering; to be so placed that hot tears instead of harsh laughter flow involuntarily.

Also, she needs our sympathy and understanding to make her heart respond to human impulses. She also needs companionable walks to freshen her mind and stimulate the blood of her internal organs.

CHAPTER V

MENTAL AND PHYSICAL CONTINENCE

How To Keep the Brain Young

I HAD been camping for a week at the Icelandic geysers, catching salmon trout in the icy streams and literally whipping them over tussocks into a stream of boiling water, pulling them out cooked without taking them off the line. We were waiting for the big geyser to spout.

This big geyser is very erratic in its displays of energy. Sometimes it will awaken you once a week by ominous rumblings. Then the lava beds tremble, the waters recede from the surrounding steaming caldrons and those of the big one surge over its rim. With a final roar and titanic hiss, tons of boiling water and huge volumes of steam are thrown high in the air for several minutes.

Sometimes this big geyser will get rid of its

excess energy twice a week, then be quiescent for a month. It wastes no energy, conserves its forces, is continent for the purpose of being powerful.

We became wearied of waiting for an exhibition of his surplus energy. We had much to do ahead of us—to climb Hecla, thence attempt to cross the tremendous lava beds, go through the “Bursting Sands” of the central desert, around the northern lakes and reach the abode of Pere Artique before the Winter’s storms caught us.

Our natives said it was a dangerous delay to wait until the big geyser spouted, so they gave us a sight of the tremendous forces beneath us.

There was a geyser of fair size near by. Its waters reached to the rim of its basin and were constantly boiling and steaming. The natives brought turf, lava blocks and useless camp impedimenta and placing them in a heap alongside the geyser, pushed it into the geyser’s mouth until it was blocked.

We retired to a safe distance. In about twenty minutes there was the ominous warnings; the rumblings increased to booming, then strange, labored sounds like the snore of a

Titan. Suddenly there shot forth, propelled by a powerful stream of boiling water and steam, the stuff thrown in and other things from the bowels of the geyser.

For several minutes this geyser spouted, then gradually its force and energy decreased until it ceased to be a thing of energy.

The waters had sunk far below the rim of its basin. It was quiescent, noiseless; all its former energy seemed to have disappeared. Its forced act of incontinency had weakened it. It would recover in time, but the natives told us that so often had its energy been wasted by the forced explosions that its former power had been greatly diminished and they believed that in time it would "be a dead one."

And so it is too often with man.

The idea of continence generally is associated in our minds with sexual life and impulses. We realize now that continence in all matters of living is necessary and all normal men know that the statement of Galen that early bodily decline is "exasperated by venery" stands truer today, when brain output counts, than in the days of the old physician.

So closely interacting are mental and sexual

forces that incontinence in either shortens life, because, as Magnius naïvely puts it: "It in-frigidates and dries up the body."

The continence to be considered in brain and nervous activities is of greater importance in the preservation of man's higher forces than the purely sexual form.

In its true sense continence means control and care of all vital forces, this of course including the sexual. Restraint is necessary to preserve the potency of all physiological and psychical forces. Hence, incontinence in eating, drinking, working, exercise, will in time cause a depreciation of bodily tissues and organs.

Most men will not wait and through reasonable continence gather excess energy for a life of successful works and deeds, but, as in the case of the small geyser, artificially plug their outlets with mind stuff or stomach turf to bring about a false explosion.

When brain and body seem to have lost explosive energy in middle life the usual thing is for individuals to seek some detonating material. They go to the doctor for a tonic or stimulant; often to the drug store for a "nerve restorer." Too frequently they obtain what

they are after and there results an injurious explosion or recrudescence of energy. Like the forced explosion of the geyser, every artificial stimulant to exertion weakens the natural forces.

Every active and healthy human being is a geyser, bubbling with energy. Some put forth a steady flow of energy which attracts but little attention; others are but geysers constantly gathering force until there is an explosion which results in big things being done.

These latter are men of great talent, genius—the men who do the lasting things in art, literature, science, statemanship, commerce.

They generally are men whose lives are continent in all things. That is they do not in their quiescent states use up energy slowly accumulating after a large output. They allow their minds to lie fallow until the germinating period returns.

A farmer may be considered a moral man—that is, decently continent—yet in his work be a very incontinent man. In this homely aspect he will sow the same sort of seed year after year in the same soil not realizing that each season he will have a lessened crop. He should

let the soil produce only after a period of continence; either let it run fallow or sow a different sort of seed. Man should not sow his mind with the same kind of thoughts and ideas year after year. If he does then he is mentally incontinent.

Restraint of impulses is absolutely necessary if one wants to accomplish things. But repression is not restraint and is frequently harmful. Continued repression of normal impulses certainly shortens life.

Discriminating restraint prevents the body, its tissues and the brain from deteriorating. Repression wears out both body and mind.

As an example of the difference between restraint and repression: It is common to see in print the statement that "the stomach has no brains." True, but it has a decided influence upon the mind and can overthrow mental poise. When a man has gone some time without eating, the nerves of his stomach start him thinking of food. Then come delicious mental pictures of what you would like to eat, what you crave, desire. You want a good, tender, juicy steak, lobster salad, Camembert or an ice. But you have a self-instilled impression, a fixed

idea, that you inherit a tendency to rheumatism, or that your kidneys will be affected by red meat, or perhaps you are fully convinced that fasting will benefit you. Whatever is the basic motive, you force yourself to avoid substantial food, and under this false idea your body suffers.

The natural craving for food, the nagging of your stomach for help, insistently keep up their gnawing demands and appeals. You are told to repress your eager desires and you do. You compromise by taking a bowl of milk or mush. But still craving for real food upsets your peace of mind.

Here is where repression is harmful, and unless you are acting upon the strict orders of your doctor—or better still doctors—you are injuring yourself—shortening your life.

Now, suppose, in another case, you have had two or three meals a day; given your system all it needs and can utilize, but in passing at night an attractive restaurant window the food display causes you to halt and allow the eye and nose to rest upon the display. Here you have the desire aroused by external suggestion—sight and smell. It is not a stomach demand,

a body demand; just a psychic call from the primitive man. Under these conditions you may rightly surmise that if you overloaded your stomach—incontinence in eating—there may arise later on some kidney or other trouble.

Your system has had enough for creating energy and keeping health. So you sighingly pass on.

You have *restrained* an impulse, strengthened your will, saved your stomach and other organs from midnight work.

In most states there exist laws restraining workers from working over certain hours. These excellent laws are made to aid in preserving the health of workers. Now, every man and woman must make self-laws to prevent their stomachs and internal organs from working overtime. This means constant restraint of desires for extra amounts of food but not repression of a normal appetite.

I know a wreck of a woman, only thirty-two years of age, whose whole life has been one of misery because she was taught and often compelled to repress her appetite. She needed as a growing young woman lots of nourishing food. But her fond mother had great social

ambitions for her and one of the social tricks she taught her was to always exhibit a small and dainty appetite. She liked outdoor sports, to romp, to play with her brothers, but every healthy impulse of this nature was repressed. Naturally her nervous system never received the strength and development it was entitled to receive, her natural functions were weakened, and now she is a pathetic example of psychical incontinence.

Another example of the harm repression will do. A young woman has a teasing impulse to go on the stage. She is talented, has studied, is self-poised, cannot be contented with any other career but the one she has chosen. Or it may be one possessed and obsessed by the gentle furies of art, or by the infant muse of music. Whatever the moving factor, the ambition, if she really has the necessary talent before which everything else must give way, repression in any form will be injurious to her body as well as to her mind—sometimes to her morals.

But a constant *restraint* of her eager impulses so that she builds a firm foundation for her future career, restraint of all those side pleasures and opportunities ever open to the

girl and young woman, is absolutely necessary for her success and health.

Restraint is a sister to Resolution and Hopefulness, but no kinswoman to Repression.

A good bit and tender hands are educational restraints to an ambitious horse. A tight halter and stinging whip are repressive and injurious instruments. Let a horse so treated once gain his freedom and he will bolt for other stables.

Repression of natural desires, ambition, intellectual pursuits, causes a decaying and molding of the inner energies. Heartache, hopelessness, despair, frequently are the effect of repression of innate talents trying to find expression. Now one does not live long under such depressing conditions, and it is these and similar conditions one must understand and avoid if one wishes to get a clear insight into the causes of death long before usefulness has ceased.

There exist in many cases a state of unconscious repression—the soul in jail. It is seen in the young, those of restless attitudes; the boys or girls who cannot apply themselves to the tasks given them by others of totally different individuality.

Restraint in school is necessary. Repression

of natural desires and impulses has been the cause of many boys leaving school to enter life unfitted and untaught.

Restraint as opposed to repression in sexual activities I have dealt with in "Sex Problems in Worry and Work."

In the many injurious impulses which we all more or less possess, repression acts in a beneficial manner, but restraint in these impulses is quite useless as a remedy.

Restraint being more or less of a physical act whether exercised by the walls of an institution, parental watchfulness or self-handcuffing, does not of itself bring about strength of will and health of body.

A man has such a state of nerve cell poisoning or instability of self-control that the impulse to drink is at times overpowering. Once started he cannot restrain or repress his rabid desire for alcohol.

If he possesses sufficient understanding of the matter he may use self-restraint, if not accept restraint by others. This latter form of restraint only acts as medical treatment so far as to eliminate the effects of alcohol and aids a little, not much, in resting the nerve cells and

bringing about a state of mental equilibrium. Physical restraint being cast off the man must both self-restrain and repress.

But no matter how often he passes a saloon or refuses a drink, unless he is able to repress the **DESIRE**, he is never safe from his attacks of dipsomania.

The repression of desire puts certain nerve cells out of activity while others, heretofore never fully developed, gain in ascendancy. This ascendancy of new and controlling brain centers means that the man can live a life of continence as regards the alcohol habit. There is no surer way to come around to a life of sexual continence than to swing into the life of alcohol continence. Such an acquired state makes for a long life for the self-mastery strengthens every link in the life energies of the body and brain.

The reverse physiological process takes place in the youth who has been alcoholically continent but starts to become incontinent. His first attempt to drink is difficult—it is really a struggle. He has to break down a dam at a channel in his brain placed there for the expressed purpose of diverting the impulse to

drink into one of self-control. But once broken down it shows the easy way to other brain cells where reside indolence and vice. Then these become active and clog the tracts to those brain cells where reside the power to DO things. In time, through lack of exercise and development, these dry up and then we have the man only a brain animal—a mentally undeveloped animal.

Many men whose morality cannot be questioned really live a life of incontinence. They waste and throw away their vital forces. Mentally they do not so live as to preserve and develop their best qualities. They seldom know how to be continent in mental activities and middle age finds them stale and helpless at a period when they could be active and useful.

The brain has reserve forces as well as the rest of the body. These forces can be put to use long after the mere physical forces have lost much of their energy. "The tired business man" is so because he cannot switch off the business cells and connect with entirely different working brain cells. For they are there, or have been there, dormant, but always ready to bring to the man profitable ideas and renewing thoughts. New thoughts and developing

ideas react upon the body's chemical life and this always means a long life and a useful one.

When the business man goes motoring and listens to business propositions, or another man sits upon the club float talking of professional matters with a colleague, they are both mentally incontinent. If a man wishes to be "straight" out of business hours he should seek those with new ideas and instructive thoughts.

No person is ever too old to develop new ideas and enriching thoughts. The brain is the last organ to develop, and it differs from all the others in its ability to keep on growing as long as it has a variety of exercises. In fact, many brain cells do not become ripe enough for a high state of activity until middle age.

Men go to the human junk pile because their one set of brain cells becomes exhausted and they have neglected to train and use the millions of others. There are those which show us the humanness of life; those which will prove to us the real beauty of Nature, those which will suddenly convince us of the infinite powers around us; those which will start us dream-

ing of big things and cause us to accomplish them.

The hidden powers which we neglect through commercial incontinence are wonderful. The **WILL** to live and **DO** is a powerful force when once discovered. But just because incontinence in one set of brain cells soon exhausts their power and weakens their activity, the body itself reacts to their condition. There is no moving mental life to stimulate the ductless glands, physical inactivity causes a clogging of internal organs, morbid introspection and loss of self-confidence block the openings to new brain centers. Hence these victims of one or two highly developed brain centers die years too early. For when the brain becomes exhausted the body soon decays. But the brain as a whole cannot be exhausted in a hundred years of rational treatment; and the body will keep active as long as the brain will nourish it.

There is a man in this country very much in the limelight who has asserted with all the arrogance of ignorance that he "would not give five cents for all the art in the world." There are many of his kind—those who state that scientific work which does not "produce the

goods" is only "amusement for the cranks." The men who make such statements and who live up to them are the men who do not live long. As a rule you will find that they pass out around the sixties from brain disturbances or intestinal disease.

These men have dissipated their physical forces through a life of mental incontinence. They do not chase Venus but run after the golden calf, which frequently turns out to be for them only bob veal.

Even if one has somewhat dissipated certain of his mental forces while neglecting others he "can come back." Or, better still, go forward.

When some little thing interests you it means that there is a small entrance to an unused brain channel through which is a way to a group of brain cells which means a new life to you. A way is being shown to you by which you can have many happy years on this earth. This is the time to get busy.

Suppose you are a traveling man and you take up a book dealing with a subject new to you. It commences to interest you. Now, start in to read the fundamentals of the subject. Talk with people who know the subject,

and from this go on to master it. If it is something entirely foreign to your work so much the better. The fact that it interests you shows that in your brain is a group of cells only waiting to be put into activity. This may mean the formation of a new and surprising character. It may mean the upwelling of talent. To many men it has brought fame and wealth.

The brain of the average business man may be likened to a big dam the waters of which he uses for his daily work and thoughts. Now back of this dam, ready to run into it, are numerous streams; way back, waterfalls whose power is wasted because it cannot be turned into the main waters. Back on the hills are hidden streams which only need reaching by drilling to bring streams of great force to the surface. But the man just keeps on working his brain-mill with the waters running through the channel he has cultivated, never thinking to explore and develop the great forces beyond.

All groups of brain cells are connected by channels or tracts. But these cannot be put into action until the connections are opened by thinking processes. These tracts ramify all over the surface of the brain mass and can be con-

nected with each other, dammed up while storing energy, then let loose the energy working to the greatness of man.

Brain exercise and development means the connecting of these various channels or tracts. For instance: You rather like the study of language, even if it is confined to the writing of advertisements. This inclination opens the channel leading to the brain cell group controlling language and you become an interesting and convincing talker. You hold your audience whether talking business or politics. You find a flow of proper words and ideas, and these lead you to a further digging of the brain channel, and then will come a taste for literature, which puts into motion ambition for authorship.

Or perhaps it will be a channel, or tract, leading to a group of brain cells where lies, hidden, imagination. Then you find visions beyond the ken of the ordinary plodder or incontinent man. Inventions spring to the mind and you soon find yourself in a world of facts undreamed of before.

Another man has long been in a fog of big financial schemes, but cannot see through the

mist. He has an idea of what he might do if only he see through the mental clouds. The channel to a certain brain center is leaking ideas. What he needs to open it in order to mentally sail through are concentration and the knowledge that it is not a mere fancy but real effort of confined energy.

A man in such a predicament needs to get away from his everyday work. Get into the country and walk, breathe oxygen and think of this one idea which is struggling to be full born. Then read everything you can procure appertaining to the subject, and, suddenly, just as the fresh wind blows away the sea fog, will you find what you have been seeking.

The difficulty of brain exercise and development may be compared to muscular exercise and development. The discouragement and trouble come at the starting. It is hard work breaking down the dams as the entrances to the many thought channels. But once the work is well started the digging and deepening of these channels become easy and pleasing.

Constantly digging out these thought channels is one of the habits which make for bigness in the human being. The habit of daily

connecting some waiting brain cells with others always ready to show the way is the only true method of brain development. And like all habits it will fasten upon you. It is mental continence in its highest form because it continually brings new life and gives rest to the old while it is repairing for further output of energy. This resting and renewal, this continual giving to you of "brain children" and the care and education you must render them, is one of the factors which prolong a useful life.

CHAPTER VI

WORKING

The Work Which Prolongs Life—The Nagging Which Kills

BRANTOME, that amusing chronicler of the courts of Catherine di' Medici and Henry II. of France, said, after he had returned from active participation in the world's affairs: "Happy is he who finds it (death) when he reaches fifty-six, for after that our life is but sorrow and labor, and we eat but the bread of ashes, as saith the Prophet."

Tired of life at fifty-six! Well, such a life as the men and women of his period lived were better ended.

When one's life work consists of court or domestic intrigues, roystering, warring, dueling, stuffing, drinking and kow-towing to royalty, fifty-six years of it is long enough. Those who live a similar life today are practically

dead and many are closely watched by expectant beneficiaries.

The moving forces of such a life are merely physical. Lust counsels and reason is weak. The real forces of life, intellectual activities, never having been seduously cultivated and the pleasures of the body being dissipated, there is nothing left but sourness, disgust, satiation, dotage.

Yet at about the same period a man whose whole life was the opposite of Brantome's, Paracelsus, however much of a boaster he was, stated that he could make a man live four hundred years if he might bring him up from infancy, diet him and cultivate his brain.

Each of these men, both strong in their ways, utilized the two factors which, working together, will prolong life and make it a valuable prolongation. But keep in mind that what Paracelsus meant by dieting was the avoidance of constant feasting and drinking.

What the old authors said about disease and the causes of early death was as true as the scientific facts prove them to be today.

The reason certain kinds of work kill is because there is a lack of unity between the phys-

ical forces and the mental. Or, as Tholosomus puts it: "A dissolution of that league which is between body and soul, and a perturbation of it." Labeo in Agellius makes a similar statement: "Work kills," he says, "because of an ill habit of the body, opposite to nature, hindering the use of it." We cannot better these statements today—all we can do is to explain just what they mean.

If you have some skin irritation, such as prickly heat for example, you are kept awake nights or from mental application during the day by the intense desire to scratch. The itching is frequently so annoying that it is impossible for you to sit still and work or think. You do not try to do any good work until the distracting annoyance is made to disappear.

Now nagging work, work that exhausts you, work that your one great desire is to be free from, is an itching of certain brain cells. Your lack of interest and restlessness is due to the fact that the kind of work you are attempting to do is irritating to your brain cells.

They want a job which will give them peace and allow them to receive nourishment and promote growth. This is the kind of mental nag-

ging that kills pleasure in all work you are unfitted to perform. It is the kind of work that also kills the body long before it should become exhausted.

Perhaps you remember the story of Zenophilus, the musician in Pliny, who lived up to one hundred and five years, and said his life was free from pain and "impediments" because he enjoyed hearing his music.

His was not a job, not a work controlled by union hours, not labor in which he saw only his bread and butter, but labor in which his soul overcame all conscious physical efforts.

The statement that work never kills but that worry shortens life is a complex of truth and error. Certain work persisted in by those whom it constantly nags, kills through what is commonly called worry; worry being to the human machine what grit is to the steel or iron machine.

In both, the delicate interacting parts are interfered with by a foreign substance which grinds down the fine adjustments and the machines do faulty work and then none at all.

No system of dieting, methods of exercising, rules for living, will promote useful longevity

if the mind is out of gear with one's work or vocation.

Living to do good work up to eighty or ninety years of age is primarily dependent upon individuality—doing those things which heart and brain, muscles and organs all agree upon as being the thing they want to do. If this unity of brain and body does not exist, some part of the body wears out and drags the others with it. This is the true explanation of “dying from overwork.”

Individuality means doing nothing against your good judgment and desires. For instance: quitting work that is nagging you even if it means loss of position, shows a normal state of individuality. You release the repression on your psychic life and this gives opportunity for individual expression.

You can always find—if you have perseverance and patience, and these are characteristics of individuality—something better for your health if not for your pocket-book. Doing or acting against your will and what you know is a fatal nagging of the brain, mean lessened vitality. This means a shortening of your life.

Servile flattery, selfish self-effacement, imitation of those you consider your superiors, the striving to wear silk when you should be contented to wear cotton, are really forms of other psychic labor which kill body and mind—or soul, as some will have it.

Alexander stooped, so did his courtiers. Alphonsus turned his head, and so did his parasites. Sabina Poppea, Nero's wife, bleached her hair—and also bleached her soul—so did all the Roman ladies in an instant, and the example and advertisement exist with us today.

A certain queen having a defect in her anatomy invented the side saddle, then all the women high and low followed her fashion, and this dangerous and unhygienic form of riding is still the fashion where false prudery and absence of individuality remain.

A few years ago a princess, on account of a disfiguring scar on her neck, adapted a dog collar of pearls to go around her high neck. Young women in this country, even those with beautiful necks, covered their necks with dog collars of jewels. A king whose waist band was becoming uncomfortable and troublesome, found relief by leaving the lower button unbut-

toned. In a few days after the news reached New York and other cities, men young and old, slim and stout, rich and poor, left unbuttoned the lower button of their waistcoats, and some who never wore them in Summer put them on again. A "society woman" in Baltimore gave a pink picnic to a pet pig. Piggy was pink, and hugged and kissed by the hostess's many friends. The next day at the markets little pigs were bought by shop girls, decorated with ribbons and entertained; not in a stylish manner but in a very proper stylish manner.

It is just this sheep following instinct in work that causes so many misfits in the working world. A girl without any taste or talent for commercial work secures a place in an office because a friend of hers did the same thing and wears silks and furs. A boy as a rule takes anything he can get because he has an itching of the brains under the school work. The result in these and all similar cases is that the work these young people attempt to do is killing work.

If you will take the trouble to read and observe, you will find that those men and women who live long and work during their long years

of living, have never acted like sheep running to the fold or like dogs of a village. They are individuals who have led the masses.

The men and women who have done things have all had pronounced individualities. They have been, and are, hard and consistent workers. Few men have worked harder than Bismarck, Gladstone, Tolstoy; and it was their work that kept them alive and useful up to good old age. I might fill pages with examples, but it will help you to live longer if you look them up yourselves.

If you will start on some kind of mental exercise after your work is over for the day, you will find out what all intellectual men discover: that we all are very ignorant. Then comes the desire to know, and this itself stirs up a desire for a long life, and you work in the proper way to attain it.

“Many men,” said Seneca, “had been without question wise, had they not had an opinion that they had attained to perfection of knowledge already, even before they had gone half way.”

These foregoing remarks have a direct bearing on work and why some work kills and other

kind of work prolongs life, because there is much more to be said than the usual facts about hygienic surroundings, occupational diseases, hours, child labor and women's problems. All these conditions need the closest of attention and are getting it. The public and employers, workers and law makers are now well informed upon the objective factors which injure health and cause early decline, and these are being rapidly corrected.

I am trying to give a clear vision of the underlying causes of so much wear and tear on body and mind through work unfitted for the individual affected, and to show the way out of killing work into work, and attitude toward that work, which will make your life long and prosperous.

Very few of us vision our own mistakes in the kind of work we are trying to do. Few vision the futility of trying to do good work and keep health when the mind rebels against the kind of work they are doing. Parents, teachers, all seem blind when advising the young what kind of work to do in order to bring all the forces of ambition, pleasure, determination, in harmony with the physical. There is an at-

tempt to do this in many cities, but the real, fundamental factor necessary to build a mentality which will nourish the physical forces and enable the individual to be happy and of use in his later years is being overlooked.

It is a hard question to solve, I know, for it entails a continued course of education while the worker is employed, and requires individual oversight of a kind very difficult to obtain.

But this much may be accomplished—to point out wherein lies the secret of living long and enjoying the results of labor.

It will not be accepted by all, not appreciated by many, but some will see the light and future generations possess it.

Did you ever see and hear a child who has been kept indoors all day run to its mother or nurse and plead, cry: “Oh, what can I do now? What shall I do NOW, nurse? No, I’ve played with all my toys—I want somethin’ to do, mother. I don’t want to—I just hate readin’—give me somethin’ to do!”

There from the child’s heart wells forth the demand of the mind and body for work—something to do. Each cell group in the child’s body is restless because they are striving to ex-

press themselves in some form of concrete motion in which the eye and hand can find results. It is the normal expression of an activity which if directed into right channels means a long and a useful one.

It is at this stage in a child's life where a foundation can be laid for a long life through directing its eager energies to those things which interest it. As a rule this important call from the plastic mind is overlooked; the mother or nurse, teacher or governess, does not stop to study and try to discover just what the boy or girl can be most interested in. Sometimes they give it a new toy, more frequently the appeals are answered with: "Oh, don't bother me. Can't you keep quiet for a minute?" Or the child is punished for being so restless, for being "such a nuisance!"

So it is generally allowed to grow up with all its individuality stifled and put to tasks distasteful to it. Is it any wonder that when it starts to work for a living all the past repression has dampened its desires, squeezed the early ambitions to dried and impotent material, and cynically the youth receives the idea that the one thing in this life is "to get the kale"?

Under these almost universal conditions in this country, when the boy has reached manhood his mental faculties cannot receive any pleasure from intellectual avocations. But like in all healthy animals there is an impulse to relieve the monotony of his daily tasks. Hence physical pleasures only are known to him, and these usually take the form of the most injurious kind—"seeing life."

As the years go on the habit of accumulating money increases and any innate mental activity he had is now submerged. "He broke down from over-work" is only euphemistic. Normal men and women do not break down from over-work. They break down from **UNDER-WORK** of those faculties which, if utilized, mean preservation of health.

A short time ago I took a man to a sanitarium who had broken down completely from **WANT OF WORK**. Yet he had lost his mental health because he had always worked; plodded away since he was sixteen, and at fifty-three years of age was a wealthy wreck with no salvage possible. If any kind of work which would stimulate his mental faculties could be

found, he might be brought back to reasonable health.

Dying thirty years before his time because he needed intellectual work!

Sounds strange, does it not? But it is by no means an exceptional case.

He had been a one idea man. Probably as a boy he had many ideas, but there was no one to discover them and pick out the right one so he might go through life working hard every day and be useful and happy at eighty-five years of age. Now he is a puling, whining, useless rich man dying at fifty-three.

His one idea was, after starting in with others of one idea, that nothing in this world is of any account except a bank account. He was president and principal stockholder of a large manufacturing plant when the trust bought him out for a large sum. He was now free to go his own way and his family thought how lucky they were to know that "Father could take things easy." There had been some talk about "Father over-working himself."

He was a pathetic sight as I left him at the sanitarium. Nothing in the world, around the

world or the things which come to us when out of this world, interested him.

His wife and daughters had taken him abroad. They traveled the usual lanes and unusual lands. Five minutes in the Pitti at Florence and ten hours at the American resorts in that beautiful city, talking and reading about the future of stocks! This was his sole form of mental activity. Going up the Nile he found some old financial papers at the American Agency, and for four days never came out on deck to view the scenery or surroundings.

His mental hebetude in all matters aside from his old associations became so troublesome and embarrassing that his family brought him home.

So he "broke down from over-work" at a time he did not have enough work to keep him alive.

Why did he not go back to his old work? There was no place for him. Besides, he had reached the limits of his mental elasticity. He could not open those brain channels which led to new ideas even in business. His one idea development had forever closed them. There had been slides of unused and now

dead material into the many one-time brain tracts.

There are thousands of similar cases throughout the land. We won't moralize. You have the facts.

If you have a boy who ceases to have any further interest in school, find out just what disgusts him or discourages him, for he must be educated in some branch or branches of industry or business—some form of work. Perhaps you will find that there is one study he likes but cannot pursue because others he detests are given him by his teacher.

You find mechanics interest him—then send him to a trade school or technical school. Perhaps it is drawing, or maybe he wants to be a reporter. He will probably say editor, but never mind; let it go.

If he is constitutionally fitted for newspaper work he will find his place in a short time. You need not worry about the time wasted, for in no vocation can one find out his unfitness or otherwise quicker than in newspaper work. This is the reason why most newspaper men and women are successful; the unfit are too quickly weeded out to leave drones or failures.

Most likely, if your son wants to leave school before he is eighteen, he really does not know just what he wants, but he knows he does not want "the girl stuff" they give him at school.

Let him go his own way in search of work and when he gets it do not express horror or tell him he is making a mistake, or in any way interfere. Many a man has gone to pieces because his abilities have been whittled down or padded up to his father's ideas while his own rebelled in a manner to injure him physically and morally.

Once when I was a boy I tried to train a billy goat to go in swimming with my water spaniels—the spaniels were ever happy in the water. The very next day while the goat was pulling me along in a little wagon he spied the stream back of Mark Twain's house, and bolting for it dumped me in. I walked home, where I found the goat butting the spaniels all over the lawn.

After your boy has been working several weeks at the occupation he has chosen, commence to observe carefully these signs and symptoms: Is he becoming more enthusiastic?

Does he appear eager to get to his work? Is he broadening in his ideas? Does he get books or literature dealing with his kind of work? Does he look upon his duties as necessary for learning the fundamentals and upon his pay as a secondary matter? Is he improving in spirits and general health?

If these and many other signs which will be noticed by a careful observer can be answered in the affirmative you may commence to encourage and advise.

It will not be difficult under these favorable circumstances to show him the reasons for broadening his outlook upon his work. He must know that only those of single-track minds remain in the shackles of a job. Convince him that the world wants men of ideas, and the youth who starts all his brain tracks carrying goods can always find a good customer.

If, on the other hand, the boy goes to work just because he wants spending money; if he "takes a job," or as the village paper will put it, "accepts a lucrative position," just because it is a job; if he never reaches his desk or bench until the last minute and leaves it on the second; if he displays no interest, complains of

rules and ridicules his bosses, you may be certain that he is a misfit in that particular kind of work.

But do not be discouraged or discourage him if frequently he changes from one kind of work to another because he does not like the different kinds. It is a good symptom—he is trying to find himself. He is doing subconsciously what he consciously does when he goes fishing—tries one hole after another until he finds the fish.

It is an entirely different matter and mental attitude from that of the youth who will not work if he can help it. This is a social problem as well as a medical one. But even here, if you have a boy who will not work or go to school, is somewhat rebellious, do not punish him or force him into a place where he has to work or suffer.

Take such a boy to an experienced psychologist. He may be suffering from mal-nutrition of the brain, his thyroid glands may be at fault, his eyes on a constant strain which causes exhaustion of nervous vitality, his sexual life and functions probably need readjustment; adenoids prevent him from properly breathing,

which causes a low state of vitality. Oh, there are a score of troubles these misunderstood youths suffer from and are helpless under the strains resulting.

Up to a short time ago about all the aid they received was from a strap or institutional punishment—discouragement and disgrace.

I think it may be stated, without contradiction from those of experience, that in every healthy boy there exists potential factors for forthrightness, application and ambition. The two important things to keep in mind are that it takes trouble and patience to bring out these potentialities, and that many boys suffer from hidden physical conditions which prevent the development of these potential factors. Under these unfavorable conditions such will die from over-work.

And it is particularly so in young women who become aged long before their time. The work they do causes "breakdowns from over-work," because either they are not physically fitted for that particular work they are doing or not physically fitted for any kind of work, including motherhood. This does not mean those constitutionally unfitted but those in

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whose bodies or minds are injurious factors which care and advice can correct.

When women complain that their work causes insomnia, indigestion, headaches and nervous attacks, nine times out of ten it is not the machinery of the factories which is at fault but the machinery of these women and their neglect and abuse of it.

Standing on the feet all day behind a counter is wearisome and in the growing girl, injurious. But on the feet late into the night, dancing and breathing foul air, lacing up after the day's work is over instead of loosening, the hurried bite of something from the murderous frying pan, are a few of the many causes of breakdowns "from over-work."

I need not point out the many dangerous and unhygienic occupations opened to the unguarded girl and youth. You can procure a list of them from Washington.

Every human being who wishes to live long must have an occupation. By "occupation" I mean the regular use of physical factors and mental faculties in employment for intellectual wealth, for remuneration, comfort and health. Luxuries may or may not be the outcome if

one considers what gold can purchase, luxuries. But the genuine luxury all men and women can obtain without gold is the luxury of health and the joy of a long life of health.

The only kind of work which directly kills is the kind which puts an overstrain upon the nervous system. Yet, this overstrain itself may be avoided or at least periodically relieved.

Modern industry, with its complex mechanical development, enormous rate of speed, intensity of action, make great demands upon the nervous and mental forces. But this of itself is not what wrecks and kills.

It is the neglect to rest and repair the nervous system by hygienic living; and this implies far more than sleeping in fresh air, proper food at proper times and the general care of the body. Carousing by the young people instead of refreshing sleep; dancing most of the night by girls, barroom discussions instead of mental quietude or improvement, the wearing of underclothes soaked with the sweat of the shops and factories; in women young and middle aged neglect and care of their special functions, are the factors which cause early physical decline "from over-work."

Domestic work kills many good wives and housekeepers because they are women of single-track minds. They worry and fret over work which they do after the methods of their grandmothers while not living under the calm and speedless conditions of these housekeepers of old.

The woman who will adopt the modern labor saving machines and methods for house keeping is one of receptive mentality, and as such will find domestic work a pleasure and she will live a long life of usefulness.

You see that really one of the secrets of living long is to keep the mental forces and faculties a little ahead of the physical efforts; to be adaptable, receptive, broad-minded, free from false prudery—working the body, resting the brain; working the brain, resting the body.

CHAPTER VII

PLAYING

The Spirit of Play Is Recreation

DARWIN thought that only men and monkeys laughed. Laughter is the spontaneous overflow of spirits from the mere joy of living. No animal really lives—that is, enjoys full health—that does not possess the impulse to play, and laughter is an inseparable element of the play spirit.

Play is as necessary to health and longevity as work. Through work we create something mentally or materially of value to the world. Through play we recreate; give time to the working parts of the body and brain for rest and repair. This is the real meaning of recreation.

The laughter accompanying all genuine play causes a flow of blood-carrying oxygen to the inner organs, stimulates the ductless glands,

closes certain brain cells to the tracts conveying memories of sorrow, evil and worry.

Play and its laughter are to the brain and body what castor oil is to the intestinal tract—it is a mental and psychic purge. It is as necessary to animals as to man, and an animal without the spirit of play and the sense of humor is one diseased or senile.

If I had a horse or dog which never laughed I would know that something was wrong with the physical condition of the animal; indigestion, or perhaps a spoiled disposition through injurious training or cruel treatment.

A mule will laugh after it has cleared an open space around it by use of its heels. A negro mule driver will not attempt to force a mule until that mule has had its laugh. One day while traveling along a Virginia road I met a negro sitting and dozing by the roadside, while a pair of mules with drooping heads and flapping ears stood in the traces apparently half asleep.

“What’s the trouble?” I asked.

“Nuthin’, Boss,” replied the negro. “Dem mules jes natully got ter wait ’til dey’s got a laugh outen demselves—yussur.”

I smiled in a manner which evidently conveyed to the driver that I was incredulous. He slowly rose and carelessly tossed his hat behind the heels of the mules. Then he commenced to carefully reach for it. Both animals turned to see what was going on. Their ears took on life and the muscles of their bodies commenced to contract and relax. As the negro made several attempts to reach his hat his mules began suspicious movements with heads and heels. Just as he was about to get the hat out flew four heels from behind and a shout of mirth or squeal of joy came from the front.

This kept up for a few moments, when off started the animals at a lively pace.

For genuine, spontaneous laughter in animals and demonstrating the innate spirit of play in animals, my two dachshunds—male and female—offer the best examples I have ever witnessed.

Give each of them a bone on the lawn and patiently wait. For a while the male will hurriedly gnaw his bone, all the time with one eye on that of the female. When he has nearly finished his own bone he will start up and stare at a corner of house or stable as though

seeing something of great importance. Meanwhile he watches out of the corner of his eyes to observe the effect upon his little mate. Several times he will do this, and when he has attracted her attention to the corner he will dash away with the peculiar call which means "Cat in sight!"

Around the corner he goes, the female after him. But he can outrun the little mother; also he can outwit her, for he leads her a futile chase into the bushes and then by a direct spurt returns and grabs her bone. Now he really laughs at her as he growlingly finishes her bone.

It is said that women have but little sense of humor. They have the sense of humor just as completely as man, only it is demonstrated or aroused in different manners and ways.

For instance, this little female dog. She certainly saw no humor in her mate's tricks, for she would sit sad eyed and appealing as he gnawed the bone he had obtained by deceit. But with her puppies around her I have seen her laugh until she fairly shook, as they played, tumbled and fooled each other, while the father

would doze oblivious to any humorous actions on the part of his progeny.

Play induces laughter; laughter causes a rapid movement of all the breathing muscles and organs, and this clarifies the whole system—brain and body.

We do not differ in physiological life from all other animals, neither do we differ in our methods of clearing the system; hence play with us is as necessary as it is with animals. Could we live so as to continually play and laugh we should not have to devote a certain period every day to physical exercises. From this can be seen that the sort of play which brings laughter to the player is the very best sort of play or exercise.

The great value of laughter lies in the fact that it utilizes a group of powerful muscles in an unconscious manner and does not interfere with posture. You can have rejuvenating laughter lying down on the grass as well as sitting at the table; in the saddle as well as under the blankets, teaching the kiddies to swim or the baby to walk; and the man or woman who cannot laugh with children cannot play, and unless it be from temporary grief, such a condi-

tion means faulty health—something is wrong with your body or conscience.

In the majority of cases a nagging conscience means a clogged liver. For if your blood stream is clear of poisonous material even those actions which bring you to realize you have a conscience will be seen by a clear vision; then self-confession—which acts as a purge—and self-correction will put you in a state where you can laugh.

There is no such thing or state as “laughter of derision,” or “smile of scorn.” Such degrading masks of moral cowardice or false self-esteem are no product of play. It is a harmful exercising of muscular organs of the face motivated by jealous thoughts or evil wishes, which causes a flow of glandular juices into the blood stream that are debilitating and not invigorating.

The ability to spontaneously laugh means the spirit of play is still within you. This spirit conserves and preserves body and mind—it means a long life.

I know an old muskrat. Just how old he is I do not know, but he has kept out of traps for some years. I have watched him from his

early courting days through fatherhood and grandfatherhood up to several generations.

He has gray whiskers, his fur is almost white, and his teeth only long and strong enough to tear off the tenderest leaves of the water cress.

The other day, while sitting on the bank and hidden by a bush, I heard the squealing of playing muskrats. I was near the old fellow's hut and carefully peered out to see what was going on. A long ripple headed by a gray snout was coming up stream. Other ripples alongside logs and twigs showed that there was a family or group picnic near me. In a short time I saw this old fellow climb on a log and sit up. Then he commenced to brush and curl his whiskers. From behind the log several little muskrat heads appeared and as in one concerted movement they shoved the old fellow overboard. Three times this was done, the squealing laughter going on all the time. Finally the patriarch stretched himself alongside the log and three youngsters crawled upon his back.

Now commenced the fun. He carried them up a few yards keeping in the middle of the stream, then dove suddenly and deeply. There was a fluttering, wallowing and squealing as

the young ones tried to come up. One little fellow was held by the teeth of the old man while he nosed off and ducked the other two.

Meanwhile the mother and aunts on the log uttered screams of laughter.

Finally the old fellow disappeared and the matrons called the youngsters and helped them upon the log. But without a warning ripple the old chap came behind the log and dumped them all with cuffs into the stream. Then he got up himself and literally laughed and finished his interrupted toilet.

This old chap will live long on account of his spirit of play; no traps will be placed near his hut or those of his large family.

But why does a certain noise always accompany laughter and play?

Because unless the respiratory muscles offered resistance the products of exertion would not be burned up in the body. The muscles controlling the vocal cords are made tense, the epiglottis intermittently closes, and the respiratory movements send the expired air over the cords which under these conditions may be compared with an aeolian harp.

One can get oxygen into the muscles of arms,

legs or other organs of the body through exercise and by proper breathing exercises, but there is only one natural way the rejuvenating oxygen can get to the facial muscles and the organs lying in the throat, and that is through laughter.

This is the physiological explanation of why those with a healthy sense of "saving humor" have pleasing faces, good complexions and attractive voices. To be sure back of this explanation lies the fact that such individuals have a mental attitude toward life and their fellow beings that is optimistic and forbearing, but the circle would not be complete if this attitude did not mean the spirit of play and laughter.

Besides the spirit of laughter, which is an inseparable part of genuine play, is the spirit of competition which makes play possible. Now many successful business and professional men say their work is all play because of the spirit of competition always present. But if this is really true, then these men need to drop their business play and do some work, for all play and no work makes John a tired player. But the truth is that these sort of men—the suc-

cessful men—really do have periods of what is play to them aside from their business pleasures. Some divert their minds through reading, some by playing with mechanical toys, others gardening and cattle or poultry raising.

The almost universal custom of getting out in the open and playing golf is to have its good effects in the next generation. Not that it has not saved many a man from nervous troubles and lengthened lives, but too many men have taken up the game from a mere spirit of duty, not from the spirit of play. Better such than none, however, for if the spirit of laughter is not entirely absent a novice as well as expert will find humor in the play and players he observes.

While it is never too late to learn to play and laugh, to get the full benefits which come from genuine play, one should be a player from childhood. Of course the real spirit of play is in all children, and, let alone, this spirit will last as long as the body, and this body will last long if the play instinct is never suppressed.

But in many families and schools for young ladies the spirit to play is suppressed. Swallowed laughter, enchained deportment, “lady-

like actions," suppressed vitality, repression of muscular impulses, have been considered the way to a modest demeanor. To be sure there is a great change going on in this matter, and the future mothers will be able to romp and laugh with their children and grandchildren, yet there still remain teachers and parents who see only vulgarity in muscular play and the hearty laughter accompanying it.

The man whose assumed and studied dignity will not permit him to laugh heartily at his own clumsiness while at play is too old to play—too old to live much longer. The bubbling spirit of play which causes laughter is a sure sign of the ability of the brain cells to continue growing and recreate.

The man of sixty who cannot play with spontaneous laughter is a human cask from which drip the dregs of life.

The difference between play which recreates and the play which is merely a form of exercise is the difference of the spirit, of the mental attitude.

If you are a father you should give an hour or more every day to playing with your children. Be a boy with your boy. Keep in with

and absorb the spirit of the lads. This is the only true elixir of youthfulness.

You may have the false idea that it is beneath your dignity or position to take off your coat and pick up the bat and ball and play with the youngsters, or you may have the injurious impression that to strip and sport in the water is unbecoming. If you possess this mental attitude, and persist in it, you have no right to true fatherhood. What more seeming and right than you should be playmate and helpmate to your son?

But it is as much for your own health and longevity that this play association should be developed and continued. It will make you feel young; keep you young. If you want to grow old before your time just do as many men do. Here is an example: A man, born in a New England village, having made name and money in the city, took his two sons, aged twelve and fourteen, on a trip to his old home. Arriving there in the afternoon he went around the village, visiting the stores, inquiring about old boyhood friends and other village characters of his days.

“How’s Jim Smithers?” he would ask a

villager; or, "How's old Mrs. Tootum? Banker Brown went to pieces, didn't he?" and so on most of the afternoon.

Of course his sons escaped as soon as possible from this mortuary game and started to find the boys of the village. Now, as is well known, the boys of a New England village are left to their own devices and instincts to find out things all boys should know, and of course they find out only the evil and worst side. These sons of the man who was living with the dead and decayed of the village were decently minded boys when they arrived at that village. They left next day with sex lies and smut whirling around in their little heads.

Their father was an exception? He was unfit to be a father? Of course, but not an exception—just the average father who could not or would not play.

Just what should he have done?

He should have started into the country with the same spirit of play and anticipation of fun possessed by the lads. He should have had upon his mind the live things they were all to see, not the dead of his present day. Arriving at the village his first impulse would have been

—assuming he had absorbed youthfulness—to say: “Let’s find the ol’ swimmin’ hole!” and go there with the boys and with the boy spirit he had when last diving into the mud.

Then there was the old ball field—“Let’s go to it.” There’s John’s boys playing, old Mrs. Tootum’s grandsons, and several others. Off with his coat, and show all the boys that he has come back as a boy again. The good example such a man can set to the boys of a country village is beyond calculation.

But what did our man show the youth of the village? An old man of fifty as careless of his sons’ education and morals as the village parents, and with all his wealth only interested in showing an arrogant curiosity of the dead and dying.

When you go back home with your children go as a child. Play as a boy, laugh as a boy, and when you leave on the train and hear the old postmaster say, “Wall, Bill Smith hasn’t changed a bit—same lively youngster he used ter be,” it will add years to your life.

But our man, not knowing the evil in the minds of the sons he was taking back to their mother—and she will never know because she

left them to find out from the evil minded—heard as he was waiting for the train:

“Wall, Bill Smith may have made his pile, but it’s made an old man uv him. I guess, now he finds so many over in the cemetary, he’s gone back to git things ready for himself. Yes, he’s left orders with Jeff to fence in his lot.”

Never repress the impulse to play, to let out enthusiasm. In certain quarters of our social complex, to be enthusiastic over anything is considered “bad form.” Well, it certainly shows a repressed or else exhausted vitality, and the result is the same—shortening of life. This studied repression of animal spirits and youthful enthusiasm eats into all the internal forces there for the purpose of constantly rejuvenating tissues and mind. The enthusiasm of the man of sixty is the expression of the body juices of forty. The dull, listless want of any expression of interest or enthusiasm in the man or woman of forty means that the wells of youthfulness are dried up or else have been pumped out.

Don’t repress joyful impulses; let them loose. You do not repress the impulses to work or to gain the goal of your ambition, and

these increase and accompany your years. But the spirit of play and youthfulness does not follow with years if they have been repressed in early or middle life. And foolish man! most of this repression was due to the idea that play and enthusiasm were incompatible with dignity.

The dignity of most of our old schoolmasters and clergymen, of the half-starved schoolmarm, was not dignity at all. It was a lack of the play spirit, the dignity of physical incompleteness, the poise of a dead individuality. We often find this absence of the play spirit in those of high position today—those who cannot grasp the public mind, cannot view the world in its youthful spirit, and whose minds revolve around their fixed ideas and will so revolve until at seventy years of age they are old men while the world remains young.

What sort of play should a man or woman take up in order to keep young?

Any sort that pleases you; any kind of play or recreation which you feel like doing and which leaves you glad and merry.

This Summer I sat on the piazza of a Summer hotel and overheard the remarks of the Rocking Chair Cabinet. “Well, Fergerson cer-

tainly is in his dotage when he has to play croquet with the children." The speaker was a corpulent man of about fifty years of age, but his temporal arteries showed a high blood pressure and signs of hardening. Then I went over to the croquet grounds and stood where I could observe Fergerson in his "dotage." He was a smiling, pink cheeked, slim man of apparently fifty-five years or so. He was enjoying the game with the children and I could see that the spirit of competition was controlling him. He played to win.

Then I returned to the piazza. Around the man with the signs of hardening arteries had gathered a group of middle aged men, most of them with signs of high living and low exercise. "Going to the links today, Hambilton?" This to Fergerson's critic. "Oh, I suppose so —my doctor told me to go out every day. Pretty tough on me but I get over it as a matter of duty. Look, there goes old Fergerson for a swim. He's a pretty lively bunch of years for seventy-six."

Get the point? Fergerson played croquet because it gave him pleasure and taxed no internal organ. He played with the children be-

cause he was not yet old enough to have to exercise by orders and to go through a forced system. His critic was forty-seven years of age but twenty years older in tissues—of course he did not like the physical effort; it exhausted him, and the only way he could get the “spirit” was by opening the locker at the nineteenth hole.

Don't follow a fad in play just because it is a fad, a fashionable thing to do. Such kind of play is a strain, a work of nervous exhaustion, because you are not following your natural inclinations or abilities. But whatever form of play you enjoy it should be out-of-doors when possible.

Many persons, especially young women who work in the cities, injure themselves by over-play during their vacations. They rush right into strenuous exercise the hour after their arrival at the farm or seaside. They have been breathing more or less impure air for months, and the first thing they should do is to rest for two or three days and get rid of the effects of carbonic acid.

Go out and lie under the trees and stay there during the day. Sleep under the trees if pos-

sible. Doing this you will never breathe in an ounce of carbonic acid—not if there are ten of you under the tree.

A single large tree is able through its leaves to purify the air from the carbonic acid arising from the respiration of many men. Aside from any shelter a tree affords, officers should always see that during the periods of rest on a march their soldiers lie in groups under foliage.

The volume of carbonic acid exhaled by a human being in the course of twenty-four hours is about one hundred gallons, but a single yard of leaf surface, counting both the upper and under sides of the leaves, can, in favorable circumstances, decompose at least a gallon of carbonic acid a day. One hundred square yards of leaf surface then would suffice to keep the air pure for one man, but the leaves of a tree of moderate size present a surface of many hundred square yards.

I know of two men, both in their seventies, who are physically and mentally about forty-five years of age. One is a lawyer and the other is a manufacturer. The manufacturer is a collector of antique furniture, the lawyer captures and studies snakes. Both walk through

the country hunting their game. Both could own expensive motor cars and have them driven by high class chauffeurs.

They play for a month every Summer. During working months in the city they still play when so disposed, by arranging catalogs of their finds.

The finest form of play for the man of years is fishing, if it is play to him. If not, then it is harmful work. Perhaps the man who goes on a fishing trip for the first time is too exhausted to find pleasure in the sport. Let such a man play around camp by resting, sleeping, eating, "pothoring about" for several days. If then fishing is work, he needs to find other forms of play.

In other words play, to be useful to man, like his vocation, must be found by himself in himself. The spirit is there if you will conscientiously search for it. Find it and nurse it and you will have a factor for long living which will abide with you.

CHAPTER VIII

RESTING

How to Rest Certain Organs and to Work Others—Rest from Childbearing

EARLY one beautiful morning I was exercising a green hunter, slowly going along one of the attractive byways in Buckinghamshire, England. I hauled up on seeing a huge hog snoring in the byway's gutter. Alongside this porcine splendor lay a country lad.

"What's the matter with your hog?" I inquired.

Lazily raising his head the yokel replied: "Oh, 'e's only a bit restin', Sir!"

"Tired out?"

"Naw, Sir—restin' for ta win th' prize. 'E's all quite right, Sir; but you see, Sir, 'e's just fit, an if 'e's ta win 'e must 'ave 'is rest along tha way."

We all need resting periods while traveling

along the road of life to reach our prize—Health and Longevity.

There is a stomach to rest, a liver to relieve, eyes to strengthen, mind to ease. But these conditions do not mean that we must, like the hog, have the whole body in a state of inactivity to accomplish our object.

Resting for health and strengthening the organs does not by any means imply bed or sofa. More often it means long walks, thinking, concentration, mental massage of the conscience.

We seldom give our kidneys the real rest they need every night, yet this needed rest will not interfere in any way with one's daily work or compel you to live by rules of eating. There is the daily rest to the general nervous system through relaxation which can be had anywhere and under almost any condition.

The hog was resting to be killed; you want to rest to live.

Most men and women who are told to rest really need rest only for certain organs or functions of the intricate machine. The rest cure so fashionable a few years ago was a good beginning and beneficial as far as it went. But

to tell a woman to go to bed and rest when her mind has been overworried by petty troubles, jealousies, introspection verging on self-debasement, a life confined to the banalities of social conventions and conversations, is merely to give her splendid opportunities to increase her injuring thoughts.

Such individuals need to have their minds diverted, their thoughts led into other channels, and their bodies made to work—not rest in bed.

It is about the same with the business or professional men, especially the clergyman of superior intellect and inferior congregation. These nervously exhausted persons do not need physical rest but physical work. That part of their brains which has become temporarily exhausted must be put into splints to keep it quiet while it repairs itself. This is not such a difficult operation as would appear to the layman. In fact it is a very simple operation if aided by the intelligent patient. And to make all intelligent in this matter, a case or two will suffice.

A woman of fashionable society found at the end of the season that she was a physical and

nervous wreck. She could not concentrate sufficiently to read the "Weekly Social Gossip," and this state meant in her case that it was serious—the only serious state she was ever in since she married money. For hours she would tremble with the fear that her mind was going; then it was the heart, then that her stomach was cancerous. Her physician advised the "rest cure," then travel.

As she lay in bed in a room luxurious in its decorations, pleasing but fawning maids, it was the same old mental life. The masseuse told her the old gossip, the hairdresser the latest scandal, the food and its manner of being served so familiar that a facial expression well known to steamship stewards was all the reception it received. But she was at a fashionable rest cure and was assured that the rest and baths, sun parlors and freedom from worry would soon put her in good health.

Her mind was not in splints; just had a few gauze bandages wrapped around it. Of course it wobbled and caused twinges of mental pain. Under this sort of dressing it would be a long time in even approximating continuity, and finally the woman made up her mind that if she

was to be a nervous wreck she would have one more fling at life.

As a last resort some kind friend sent her to me. She was a desperate woman under her great distress and willing to go to any extremes to be made a whole human machine again.

Her maid and trunks were sent back. She rented a little cottage and procured a village young woman as tire woman. I took her to a town shop and had her purchase the simplest sort of clothes—working clothes. Then we bought some hens and a cock, vegetable seeds, garden flowers and other truck of the kind, and she signed a bond to remain for six months.

She had to do her own marketing—something she never had done—search for help in many little matters or else do it herself, and in fact draw from brain cells activities she did not know she possessed.

In other words, by taking her from her old world and placing her in an entirely new world we put the old, tired portion of the brain in a splint and made others do the necessary work—her cure work.

She still retains the little cottage and its care-taker, looks after the vast garden in her

country place, motors to the market, and best of all gathers around her men and women with ideas and worth-while ambitions. The moment she feels that life is a bore she returns to the cottage and feeds the little chickens from her own hands. She now knows how to rest.

A typist became much worried over her failing ability to work her fingers. Every day she found more and more difficulty in keeping up her former speed. This worry became changed to worry about her mental condition, then she got the idea that her heart was affected because it fluttered whenever she thought of it. Of course!

She was told she had writers' cramp; she was informed that her heart was affected, she was advised to have electricity applied to the arm muscles, she was instructed—oh, why go on, it is such an old story! All she needed was rest of certain brain cells.

Any individual who is daily occupied in work which calls for a constant, automatic use of any particular member of the body, such as a typist, the telegraph operator or the linotype man, is liable to what is customary to call

“cramp or paralysis” of the particular member.

The truth is that the muscles or tissues of the affected part are not in the least affected—nothing is the matter with them.

But why do they become so difficult to use and finally useless?

Because the battery which sends them the power is temporarily exhausted. This battery is a certain group of brain cells. Every limb and organ in the body has certain brain batteries which send them the power to work or function. When you walk you do so by the nervous impulse sent to the muscles from that center of the brain. When you reach out your arms to catch and grasp some object to keep from falling, it is the impulse from the brain which so rapidly moves the muscles. The instinct to do this lies deeper, way down to past existences.

The muscles are developed and enlarged by movements which carry food and juices by means of the blood stream to every tiny muscle cell, but no matter how large or powerful these muscles are, they become useless if the brain batteries are weak or exhausted.

Every one knows that a battery kept in constant use will become exhausted. We have to restore it at certain intervals if we want to get power.

This is especially so with the batteries of the brain. Now, constant demands upon the battery which sends power to a certain set of muscles exhausts it. First there is a feeling of extra effort to move the hand or arm, and finally almost complete loss of power. Then comes fear that paralysis has set in, and the fear increases the trouble.

Some persons have batteries which need frequent restoring—rest from their particular work—others fight against the frequent warnings and so make matters worse, and sometimes irreparable.

The remedy is simple—shorter periods of work or longer intervals of rest. While taking this period of rest one should be employed in matters which have nothing to do with one's work.

But when the fear has gone so far as it had in this young typist, mere rest of the finger battery is not quite sufficient. She must have rest of mind over her heart symptoms. How can

this be done? By replacing the false ideas by the truth. "But, Doctor," these young people will say to you, "I must have heart disease because the pain is there."

"No, you have no heart disease; I am going to rest your mind; then you will cease to worry."

The pain in the region of the heart, often felt by girls and young women whose brain needs a rest, is generally due to temporary neuralgia of the little muscles surrounding the ribs. Frequently the breasts in developing twinge with slight pains, and the girl at once thinks of her heart. You see, that with her working brain cells on strike she has to think of something that is wrong with her.

Now the more you place your mind upon any active organ the more you will notice its action; so that if a girl has her attention called to a slight pain in the region of the heart her whole mind is concentrated upon it. This brings about a nervous tension which accelerates the heart beats through the nerves controlling this organ.

A fright is the result. Fright affects the little nerves controlling the blood-vessels of the

skin, and the girl becomes suddenly pale, has blue lips and palpitation. She has read or is told that these are sure signs of heart disease, and then her life is made miserable.

In the slang of today "forget it" and your "heart trouble" will disappear. However, a little warning and advice.

Should these attacks of palpitation continue look to the manner of your living. Excitement after a good dinner, dancing and eating, cold drinks when overheated, anger and other violent emotions, disturb the process of digestion. This leaves hard substances in the stomach, which directly affects the nerves and irritates the heart. Then come palpitation, shortness of breath, sometimes fainting when the heart seems to stop.

Cure for this condition? Rest the stomach for a week.

Gas in the stomach due to the same causes produces the same effects. Eating meats and drinking milk at the same time, soda water or alcohol in any form at the same time, will often cause such an insult to the stomach that the heart beats in disgust—beats to scare and warn you.

So never give a fainting woman any brandy or whisky if you know she has an overloaded stomach—no one in fact. Many deaths in the middle aged pronounced due to heart disease are really due to acute indigestion.

How to avoid these states is obvious.

I mentioned the rest a clergyman needs whose nervous energy has been depleted by an unappreciated output. I know of no condition which will so quickly unsettle the mental equilibrium as that in which a talented man finds his efforts unappreciated and often ridiculed. That is, where the individual is forced to remain and retain pleasant social and professional relations with a certain community.

There is here a double strain put upon him. He cannot reduce the level of his accomplishments nor can he bring up the level of his audience to an appreciative point. If he keeps on he runs the certainty of being dismissed by the congregation; if he sinks to platitudes and picnics, to superstitions and suppers, he certainly loses his self-respect. The usual result is loss of vitality and the appearance of early old age.

There is but one way for such a man to rest—get out at once. A trip to Europe at the ex-

pense of the church merely tides him over for a greater mental exhaustion, for he is under greater obligations to his people and also has added to his store of scholarship.

Medicine and psychology have no rest cure or remedy for this too frequent deplorable condition but the remedy of complete rest. And this of course means a complete change of environment.

Most every one above the laboring classes has an ever increasing strain put upon the eye muscles; hence upon certain brain centers. The accountant, the typist, the printer, the shop girl, the factory worker, the sewing woman and many others are under a constant nervous strain through the demands made upon the eyes. This means that little blood-vessels, tiny muscles, microscopic nerves and the brain cells which work them, are overworked.

Indirectly this strain affects the functions of the digestive apparatus and trouble is carried to the lower intestines. Constipation, and in women functional disturbances, may arise from simple eye strain.

Correcting any faulty condition by eyeglasses will not prevent the effect of the direct

nervous strain upon the whole system. Nothing but rest for the eyes will do it.

When you have been under a constant strain of eye concentration, to go to the movies, to the theatre, to rooms or halls brilliantly lighted, are the very worst things you can do. Go and lie down in a semi-darkened room. Close your eyes and try to relax in every way.

This matter of relaxing every organ in the body—complete rest for each at a certain period every day—is too valuable to discuss in a few words or even a chapter. Each organ and its treatment during relaxation needs to be taken up and explained separately. I merely mention it here, reserving for a future work its full explanation and methods of practice.

Do not under any circumstances try to strengthen your eyes by any of the applications or methods advertised. Only the very best eye doctor should be consulted if you find trouble you cannot correct by resting your eyes.

If you quit work at five of the clock in the afternoon and are to go to the theater in the evening, then stay at least an hour in a room where, when you close your eyes, no light bothers you. After loosening all your clothes,

stretching your arms a few times above your head, lie down for at least an hour with your eyes closed. Never mind about whether you sleep or not, for you are not trying to rest your whole body—just the eyes. Incidentally you do rest the body and if you will drink a glass of hot milk it will help to rest the brain.

Then a bath and gentle rubbing of the eyes while they are closed. The eyes should not be washed with anything but water.

The girl who drops belladonna in her eyes to give them an artificial brilliancy, will not have brilliant thoughts to drop in conversation. For belladonna is readily absorbed by the tissues of the body and in time this means constitutional poisoning.

Just a little commonsense and a little self-control will rest the kidneys so that at eighty years of age they still are young acting kidneys.

Just stop to think a moment. When you are active during the day the fluid you drink is taken care of by the skin, lungs and kidneys. You are more or less active and this increases the evaporation from the skin as well as the output from the lungs. You have put into your system—that is, if you remember

RESTING

what I said about drinking water in the morning and at meals—all the water the system needs. You go to bed and the kidneys have but little if any work to do. They are getting a real rest like most of the other organs of the body and repairing and recuperating for the next day's work.

But look at the usual way the kidneys are worked overtime and all time. A man takes seven or eight beers before going to bed, or perhaps it is a few highballs. A woman may do the same or worse by drinking sugary cocktails. Most women will give their best friend, the kidney, an insulting pint of coffee or tea to work on all night. They must do this work to keep from being poisoned.

It is reported that authors are to be affiliated with the labor unions, but what we really ought to do is to establish some union of the mechanics of the body, so that when the kidneys are asked to work all night they will go on strike while mediating with the fool brain center which permits it. The kidneys do strike, but generally there is no mediating with the remnants.

This is equally true of the liver, which shares

in a way with the work forced upon the kidneys. But the liver has its own rules and generally gives ample warning before striking the individual with the hammer of old age.

Give the liver a rest, not by refraining from night gorging and drinking alone, but by fasting one or two days a month. This is not fasting to reduce but to give the sewer of the body opportunity to empty and clean itself. It has soap in the intestines for this purpose, but this soap cannot get into action if the liver is kept upon its other job. While giving the liver time to wash and soap itself, drink buttermilk for your food and plenty of water for the soap solution.

There are individuals who need rest at certain intervals throughout the day if they are to get through life in any decent sort of way. Few of them do in this era of push and competition. They make up a large proportion of the "failures," the hoboes, the delinquents and those "too lazy to live." Many of these could and would do a fair amount of work in a satisfactory manner and be social citizens instead of anti-social, if conditions could be adapted to their physiological defects.

These individuals are actually "born tired." This is no joke, neither is it a theoretical explanation.

You know that every cell in the body in a normal person throws off fatigue poisons and repairs itself up to a certain point. Beyond this point genuine fatigue commences and we stop work to give the body opportunity to rid itself of the fatigue products and recuperate. This fatigue poisoning can be carried to the extent of causing death as has been shown by laboratory experiments.

Let a person be born of parents saturated with fatigue poisons from over-work, drug or alcoholic poisons, and when they reach maturity their body cells and brain cells are constantly carrying a certain amount of fatigue poison. These cells never are fresh, clear of fatigue material. When put to work they, like all normal cells, accumulate fatigue poisons. But being already more or less saturated with this debilitating material, it takes but little work to bring them to the point where they are literally "too tired to live."

When the worker and the employer understand this important matter some arrangement

should be made to permit the person "born tired" to have frequent intervals of rest. The individual realizing that he or she cannot do the work set to do without breaking down under the strain, should face the inborn condition and try to get work out of doors which permits periods of rest throughout the day. In a small way they must be their own boss.

Chicken raising, even an acre or so of vegetables, in Winter the care of country houses or a colony of cottages at the seashore, are a few of the things such people can successfully do. The idea is this: Such individuals as become easily tired and actually so fatigued when half the day's work is over in shop or factory that they need a stimulant to keep going should never take any form of work which requires steady application for more than five hours at a stretch. Because so many have and of course failed to hold their jobs is the reason there are so many ne'er-do-wells, "lazy bones" and those who drift from job to job and worse.

But far and above all the people who need rest to repair and recuperate from a killing strain are the wives of the laboring men, working mothers, the woman in moderate circum-

stances, and the woman of all classes whose vitality has been reduced to the last dregs, through giving births to numerous children.

Almost everything in nature has periods of rest except the wife of the poor man of the civilization in the United States. I speak of the masses, of the women who toil for a livelihood because there are two more children, than the father's wages can feed, or the woman needing rest and surcease from further drain. I speak for the good of the country when I say that the moment the injurious Puritanical or church law forbidding the Doctor to tell a consumptive mother how to avoid further child-bearing is recognized as criminal and anti-social, there will be thousands of conceptions prevented which potentially mean today thousands of crippled, diseased, helpless and tired-out-at-birth children for some one to cry and sorrow over and the nation to be burdened with their care.

We have laws in this country which are *direct* incentives for the reproduction of the diseased and unfit and the increase of prostitution.

What is a greater factor today in causing

poverty, crime, delinquency and immorality, than alcohol or anything you can think of, is the forced births of unwanted children and children certain to be diseased.

A woman worn out by housework, by five or six periods of lying-in—sometimes ten or twelve—has but two alternatives—refusal, which is one factor for the demand of prostitutes, or submission with the probability of dying before she can see her children even decently fed or clothed.

Those who do not understand often wonder why a mother who has to struggle with the poverty induced by children coming year after year can observe with total indifference her daughter on the streets or up the alleys accepting pennies when she is ten years of age and taxis at sixteen. They are horror stricken because they do not know that that girl and others were forced upon her; that they were conceived and born when she was struggling to get a pint of milk for the little one born first and whom she really wanted.

If every wife was enabled to get the rest she needs; if she was in the happy position to say: "Yes, I want another child just as soon as my

first one is shown to be a healthy child and I have complete health and full strength to transmit to another;" or the father could say: "We must now commence to save for the little one and while doing so you must have a long rest; but when we have enough ahead to give proper care in all things to her, I should like to have a daughter," there would be fewer divorces, less immorality—a healthier nation in all respects.

In fifty words I could give all women that advice which would make them happy, healthy and long lived. I could give such advice that they could keep forever their husbands by their side. I could reduce, shall I say one-half, of the born blind, crippled, diseased, imbecile, hated children.

Yes, hated children, for the child conceived through force and in a spirit of rebellion is hated, all moralizing to the contrary.

Well, why don't you do it? Why don't you make your word good?

BECAUSE IF I EVEN HINTED AT THE INFORMATION THE UNITED STATES WOULD SEND ME TO PRISON AND FINE ME \$5,000.00. MORE; MY

PUBLISHER WOULD BE HAND-
CUFFED TO ME.

And if one wants any further demonstration of the grand farce of what is called democracy, I can say to them that this forbidden information is in the hands of the wealthy and well-to-do. Only the workingman and workingwoman are denied what they need far more than the other class. In fact I would compromise with our broadminded and intellectual law makers by promising to send to prison every rich woman who asked me for the information if I had the right to render it to the poor woman.

CHAPTER IX

READING

Its Effects Upon Mental and Body Development

READING is to the mind what food is to the body. As the strength and endurance of the body depend upon the kind and purity of the food it gets, so does the strength and capability of the mind depend upon what kind of reading you do.

You can have mental indigestion as well as stomach and intestinal indigestion. In this latter form the body absorbs poisonous material and frequently there is left indigestible material which is difficult to eject. One is liable to be poisoned by the deadly ptomaines if carelessness and ignorance lead you to buy only that which looks attractive on the wrappers of tins and boxes.

Just so with reading. You can put into ac-

tivity brain cells ripe for any sort of injurious stuff. These cells through their fibers, which run to other brain cells, communicate associated ideas to other cells, and the fibers of these carry the messages to all kinds of cells, which causes a general upsetting of thoughts.

These brain cells are the very worst kind of gossipers. Like all gossips they carry evil messages quicker than good in the untrained mind. You do not need to go to college to get a trained mind. You can train your mind yourself by seeing that every message the brain gossip carries is a good message for the others to distribute.

Just what do I mean?

A young man has been very attentive to you for some time, and you expect——. Well, you hear he is paying attention to some one else. At first you don't care much; it does not make you angry. But one day you read in a novel about how the heroine was deserted and how she "got even."

It was a mean and low way but it at once arouses your interest and mean thoughts come to you. Then you remember "some things" about the young man; from "some things"

said you now recall what you heard him say about "that flapper."

See? Your brain cells have gone gossiping from one little incident to a greater one all because they were started by you reading about an evil-minded woman. Had this woman been of a true nature you would have had no mean thoughts put into your little head.

But what harm has it done? It has caused an extra flow of that powerful stimulating fluid from the thyroid gland, and fluids from other glands which should not be disturbed by wrong emotions. This condition upsets the chemical balance of your blood.

Now, once or a few times this may not do much harm, but if what you read constantly causes evil or immoral thoughts, in time you will show it in your features, temper and early appearance of old age.

It is a physiological fact that the reading of indigestible stuff causes indigestion of the brain. I mean by this that your brain cells absorb the false ideas of others and the lies of others and, unless you have the whole truth of the matter about which you have been reading, there are no other trained brain cells to send out carriers

to take up the indigestible material. Hence your whole body through the secreting and non-secreting glands is affected because of the wrong emotions aroused.

Let me explain just how this works. A young girl constantly goes to the movies—horrible word—and becomes “just crazy” to be a movie actress. Another atrocious term. She reads all about the big salaries, motor cars, special trains and luxurious living and admirers of her heroine. Then there is the Hero! Oh, how I wish he would make love to me like that!”

Such a girl reads the magazines devoted to the movie world and the Movie Fans’ column in the daily papers. But she has not trained her mind to read anything else. She knows nothing about the real struggle every successful woman and man has before reaching their goal. She does not know that only one in ten thousand girls ever succeeds as an actress. She has a mind filled with indigestible material simply because after learning the rudiments of reading her reading has been of the sort to stimulate powerful but injurious emotions.

She is at the suggestible age, the most sug-

gestible age of her life. Every niche and corner of her partly opened brain is filled with mental movies.

In time the effects upon her temperament, morals and thoughts are very marked. The body also suffers from this mental indigestion. Rapid heart beats, flushes, erratic appetite, a restless, moving, dissatisfied girl, scheming in bed room and at stage entrances to get before the camera. And all this sad condition because she has not been taught to feed her growing mind upon growing reading.

She cannot or will not read anything but what resembles her day dreams as she sees them upon alluring book covers. She develops too early for lasting health, her functions are irregular or excessive, and in shop or school her brain dyspepsia keeps her from being able to concentrate.

Scarcely a day passes that the papers do not report young girls picked up by the police—girls who have left good homes or schools to become movie actresses. These girls are not incorrigible or immoral; simply girls suffering from mental engorgement of indigestible reading.

The fault mostly lies with the schools and with parents. The schools do not offer that mental food which stimulates for good but interesting reading—for mental digestion of what is read. Parents shift their responsibilities to the schools; and there you are.

A girl of sixteen would not stay in school because she “just hated the stuff she had to read.” I found that her history of Mary Queen of Scots would give a Scotchman a genuine fit of indigestion, and a true Highlander can digest a lot of dried mush.

I did not blame the girl but she was too good human material to be allowed to drift. I procured her a copy of Balzac’s “Catherine de’ Medici,” and once she commenced to get into the life of the little queen of Scotland as she lived with her boy husband we had a changed girl. The physiological change was most marked, and all through guiding her mind into right channels.

It was the concrete, intimate heart feeling appeal she needed in her reading—what all girls need.

From Balzac she went to Hewlett’s “Queen’s Quair”; then I gave her a copy of Brantome’s

“Book of the Ladies”; no, not the other book. In three months she knew far, far more about the real life and motives of the unfortunate Mary than her teacher. Then of course the association fibers in her brain cells led her to Queen Elizabeth and her times, which finally brought her to Shakespeare.

All so simple, was it not? All she had needed was a starter. But the self-starter was not in her school books, and in the case of one of her schoolmates who could not get started the girl left in disgust and is now reading the most indigestible stuff while pining and pounding away on a typewriting machine, longing and hoping that the broad shouldered Ratenplatz and Einseitz clothed hero will forcibly carry her off.

The case is not much better with boys except from a physiological status. Youths are not given to romance. Most of them cannot digest any mental food except ball scores and the scenarios of “Hold Ups” unless guided right in boyhood.

The habit of reading such books as will be mentally digestible and furnish food and nourishment to a developing brain is not difficult to

form if the schools will go about it in a psychologic manner.

Permit me, as I have had some experience in these matters, to suggest a plan for teachers to follow:

Cut out all ordered reading for your pupils. That is, do not expect a boy interested in submarines to digest the "Lady of the Lake." Neither his age nor temperament is such as to appreciate a lady of any particular locality except a mermaid. Do not try to keep a girl of fourteen interested in the Battle of Waterloo when you can start her digesting history if you commence upon the history of corsets and hair dressing.

You do not feed a baby on corned beef to teach it to like ice cream. If you should, it will get such a stomach trouble that it never will eat ice cream or drink milk.

Have a library well stocked with those books whose contents are palatable and the reading of which stimulates desire for further reading of a particular subject. Let the boys pick and choose what books they like.

Young Smith takes home "Ten Thousand Leagues Under the Sea" and stays home that

night. The night before he was told to read Gray's "Elegy"—it was part of his course—he skimmed over it, not absorbing one idea or remembering one line, and rushed to the movies.

The following day have the boys tell each other what they have read and why it interested them. Ideas are formed, interest further stimulated, mental food digested in a boy's way. Now tell the lad who sat up reading Jules Verne that there is an article on submarines in ——— magazine and have it ready for him, or that the library contains a book upon marine engines.

The teacher should not order or direct the pupil's reading, merely guide, advise and procure.

Of course I know that this idea will seem impossible to our public school authorities, especially when it means complete separation of the adolescent sexes in the schools. But if all the physicians have said and written concerning the criminal methods of sex association in the public schools has not opened the eyes of the public, recent events so widely exploited ought to open them wide.

The unformed and untrained mind is always

injuriously affected by a certain kind of reading. The greatest injury, however, is the indirect but absolute injury to the body.

Before the medical colleges required a certain standard of scholarship for entrance, the majority of students was mentally raw. They never had been nourished upon that brain food—good reading—which would permit brain cells to receive ideas and facts, sort, reject and absorb them.

The results were somewhat humorous, sometimes pathetic and dangerous. In every class there would be several who became really ill or frightened through a fixed idea and belief that they had some incurable disease; the kind of disease depending upon the nature of the clinic or lecture of the day.

I knew one young man who had heart disease one day which totally unfitted him for any work, sent him from professor to professor for a week during which he neither ate nor slept. The next week he contracted "consumption" at the clinic and this disease was followed by acute symptoms of diabetes. He failed mentally and physically—was really ill through inability to digest his medical reading. He went

back to the farm. It really is a pity more were not affected like him.

I knew another chap who, before he came to college, never had read anything but the almanacs in the village drug store. I really believe that during his first year he suffered from every disease in the text books except morning sickness, and I am thoroughly convinced that had we known what we now know about heterosexuality, he would have sought advice from an obstetrician. This chap became a successful barber—more glory to him!

The public never will know of its many narrow escapes.

It is through the power suggestion has upon the unreading man and woman that most of the injury arises. "Don't believe all you hear" is good advice, but better still for those who have not formed the habit of digestible reading is: "Don't believe all you read" in the advertisements of quacks and medicine companies and not a word of their guarantees.

To many people this advice will seem superfluous, but in fact it is advice which should be pasted up in shop, factory, country churches and farm houses.

What happened to the students of medical colleges of the past is happening every day to hundreds of thousands of young and old working people. Millions of money needed for clothing and food is tossed into the Moloch's mouth—the patent medicine companies and the quacks.

Don't read their advertisements and you will not get diseases. Read them and believe them and you surely will have some pain or symptom which will cost you money and in the end really injure you in some way.

Don't let the picture of a man showing excruciating pains in the back cause you to believe you have kidney disease. If you have a pain in the back it is due to some strain or muscular rheumatism. Take a purge, perspire, breathe fresh air, drink plenty of water, then read any sort of decent but exciting novel and your "kidney disease" is cured.

Any reading, even if it is in the form of a reputable novel, that causes injurious excitement either objective or subjective, that switches your thoughts to passion or disturbing fancies, that calls up mental pictures you would be

ashamed to show to your mother or brother, is an injurious novel to YOU.

It is all a matter of personal equation. We all are so differently formed in the mechanism of our impulses, inheritance, and differ at certain periods in the nature and application of these impulses. The book that might not injure you today might do you much harm the following week because the mind varies so in its ability to absorb and digest both good and bad material. This variability is dependent upon physical conditions.

If you are reading a book which upsets you in any way, yet a book which is interesting to you, set it aside for a few days. Then try it again and if it leaves a mental state of pleasure and satisfaction go through it. But if it still disturbs you in any unpleasant manner, if it brings those thoughts you know should not be cultivated, toss the book away or burn it up.

Love, jealousy, anger, hatred, desire, disgust, longing, ambition, all have their places in our lives and consequently in literature. But your reading should be like eating—only of such material as can be at the time easily digested. There are times when you can digest a pork

chop and derive nourishment from it. There are other times when such food must be avoided. There are times when a book dealing with love, jealousy and other human traits may teach you much and the lesson be well digested; other times when such reading will do harm.

You can start a flow of gastric juice and bring on intense hunger through reading about a delicious dinner and its preparation. Now, if you are so situated that you can satisfy the longing of your aroused stomach, well and good; the reading has done no harm. You eat and forget the book.

But supposing you were on a desert island and there was nothing there to eat but a few shell fish and only two books to read; one describing a princely repast, the other a novel of the sea.

If your mind was untrained the impulse to read and revel in the description of the luscious feast would certainly prevail and control. You would become frenzied by the suggested odors; saliva would flow in over-abundance, your stomach would contract and expand in a painful manner, and finally your mental stability would be upset. In some cases the unsatisfied desire

would end in madness. Not because the book was unfit to read but at the time you were unfit to read the book.

Hence any reading that causes emotions of a bodily or psychic demand which cannot be satisfied in a normal and right way is injurious reading at that particular time—really is a direct injury to health.

So well known is this psychologic fact that the men in the trenches of all the armies are not permitted to have literature dealing with ordinary physical indulgences. Their reading is carefully supervised, and humor, the soldiers' own papers and magazines printed at the front, novels of adventure and histories and the classics make up the literature which preserves the men's equilibrium and sense of proportion.

The habit of reading is a great factor in prolonging life. It is the great medicine for those whose active physical life is passing and makes the years to follow rich and ripe in mentality and happiness. It is a fact that many men who thought all life for them at an end when they no longer could put in a day's hard work at the office have been rejuvenated by discovering how

much their minds could absorb by instructive reading.

New life for old these men found. One man who had given up in despair, when put to reading two hours a day and delving into Froissart during the evenings, was able to return to his office every morning for three hours' work.

He had given up at seventy-one years of age. He is now eighty-three and claims that his renewed youthfulness is due to the opening of new brain tracts we showed him he possessed by starting him reading.

Oh, it was a hard bit of work. "I never had time for such nonsense—I let the women folks do all the reading," he told me when I tried to show him a way to a new life.

It makes but little difference what a man reads if only he will commence to read something which will be digested and furnish nourishment to that portion of the brain shut off from the sound of the ticker, the whirl of the factory, the click of the check protector, the roar of the foundry.

He must understand this, however: that if he wants to live long and enjoy some of the real things of life besides what money will buy, he

must open more of his brain cells. There are millions ready to work for his welfare and length of life.

Don't dry up the whole of the body just because you have during your short existence been drying up a small portion of your brain. Those who live in the country and are wise, do not worry or give up because the well they have been using has gone dry. There are other wells from which water occasionally is taken to keep it fresh, and when the daily well is temporarily exhausted these are called upon. Gradually the old standby refills and life on the farm merrily goes on.

Your brain has many wells for you to draw on. Keep them fresh by getting the habit of reading—reading something every day. Finally you will discover some particular subject which interests you so much that no longer do you read to keep young but because it is a part of your very life.

CHAPTER X

EXERCISING IN BED

How Simple Exercises Send Blood to All Parts of the Body

THERE was a chap with us on the Congo River who literally killed himself because he insisted on taking vigorous exercise even in the midday heat of Africa.

He had been an athlete at college some twenty years before but he was totally lacking in any real knowledge of what constitutes physical fitness. He represented a Philadelphia institution and completely belied that city's reputation for going slow in all matters.

He used the stone ballast of our launch for dumb-bells and heavy oars in lieu of clubs.

Instead of retaining his muscular power he gradually lost it. He rebelled at a diet of fish, rice and fruit and would beg or buy tinned meats whenever he went down to the trading vessels.

Keeping in fit condition depends upon adapting your exercise and diet to climatic conditions. What will strengthen you in the arctic regions will weaken you in the tropics.

The form and methods of exercise for the sturdy, out-of-doors man is not the right form of exercise for those of undeveloped physique, men or women with leaking hearts or nervous exhaustion, or those convalescing from debilitating diseases.

During the hot months so debilitating to most strong persons, strenuous exercise is not advisable. Under the atmospheric conditions prevailing in the greater part of the United States during the Summer, only the young who can always be out-of-doors mentally free from worry and care should attempt athletic work.

For a life of many years man and woman must keep in physical condition under all sorts of climatic changes, and there are simple exercises which may be taken in bed that will keep the athlete's muscles from softening as well as develop those of less active persons.

The whole secret of exercise is in seeing that every organ in the body gets a flushing of blood rich in oxygen. The particular exercises

for developing expertness in the use of a particular set or sets of muscles is another matter—one which we shall not consider here.

The following exercises will keep the muscular tone of the physically fit and developed individual as well as increasing that of the less developed.

It has been a hot, muggy, sleepless night for you. You feel as though you were held together by sticking plaster instead of bone and muscle. Even if you realize that your muscles are softening from want of exercise, you instinctively feel that the nervous output necessary for vigorous exercise would be wasting energy. It would be wasting nervous energy, and under the climatic conditions you need all the nervous energy you can obtain and retain.

If there is a sheet over you throw it off. Lie nude on the mattress and stretch your arms over your head. Straight out, not upward. Stretch them several times until you feel you have extended them a half inch beyond what they were when you awakened from your first and only doze that night. You want to imagine that the joints are stuck together by plasters and you must stretch to tear them off. They

feel that way, anyhow, and they really are somewhat stuck by the sticky fluid around them. If you stretch as advised you may hear this fluid and the parts they adhere to "get a move on themselves," and really you have extended your reach at least a quarter to half an inch.

Hold your breath while doing this extension. When you can hold it no longer slowly let it out, then take a deep breath, hold it and stretch again. Do this about ten times.

Bring down the arms to their natural position and commence to stretch the legs in the same manner. Keep stretching one leg after another five times, then both together until you know you have made a little larger space in the joints—hip, knee, ankle—for the blood to run in and circulate with avidity. Now do the same stretching alternating with arms and legs. This exercise must be done with both legs together when pulling down and both arms when pulling upward.

Turn on to your left side; raise your right arm, fingers extended, and stretch, stretch, until you feel the pull way down to the lower ribs. Under these ribs is the liver, so keep up this

stretching. If you are of a "bilious temperament" you want to pay particular attention to this movement, for it will be of great benefit to you. Pull upward as though you were pulling yourself up on a bar—not leaning on one. You must resist this pull by a downward pull of the body. At every third upward stretch bring down the elbow with a dig just under the lower rib and screw it around in that spot.

Now turn over on to the right side and repeat the same movement, even the elbow jolt. Under the left ribs is the spleen—the red blood cell maker—and you want to get that stretched and pressed a bit for it will take all the blood flow you can make room for; and the more it gets of pure blood the richer you will be in every way.

Turn over onto your back, arms close to your sides, legs together, extended. Twist your neck to and fro. You will find this quite a trick.

A dozen times do it. Then rise on all fours and turn the head in every possible direction. But be careful to do this slowly and without jerking or jolting your brain. Keep your eyes closed and get back to your last position—on

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the back. Have no pillow under your head. Rest for a few moments.

Bring your legs, knees bent upon themselves, one at a time, so that the knee touches your stomach. Commence slowly and gradually increase the rapidity of the movement until you are doing a knee tatoo upon your abdomen.

When you can no longer hold your breath stop the movement and slowly exhale. Then take several good lungfuls of fresh air and rest for a few moments.

All through these and the following exercises you are to hold your breath until it forces you to release it. Before commencing any form of stretching you should fill your lungs and empty them several times.

There is a method of "tissue building," much used by those who know no better, by which nourishment is supposed to be supplied to the body. This method consists in rubbing the skin with some kind of oils, fat and meat juices. Oils and their kind can be absorbed by rubbing them in the skin, but this way they do not give you any proper body food. The advertisers of this and similar bunk claim that the beneficial

effects are due to a real feeding of the body tissues.

The body is fed in all healthy animals by the blood taking up the food products as distributed by the various churning and digesting organs, after these mechanics have sorted the material and forwarded them to their distributing points throughout the body.

You only need light food and fruit when the weather or circumstances compel you to exercise in bed. These simple exercises are for the purpose of getting the blood into vital organs and delicate parts without drawing upon your nervous capital. In this way the body is properly fed while conserving energy.

On your abdomen—"stomach"—bend each knee upon itself several times. When they have become supple and the crackling has stopped, take hold of the ankle and force the foot onto the body until you can slap it with the sole of the foot.

Turn over and bend the knee upon itself, then the hip. Bring the bent knees, one at a time, to your abdomen, striking the latter with the knee by light taps—or as near to tapping as you can.

A good and humorous demonstration of this

EXERCISING IN BED

particular form of leg and abdominal exercise may be seen in the interior of China. In the towns there is a sort of public bed house. It consists of one large square room. On the floor is stretched a canvas cover the exact size of the room. In this covering are round holes placed about two feet apart. They are just large enough for a human head to pass through.

The floor and its covering are free, but every lodger must have his head through his hole by ten o'clock. But here is the trick: A rising bell calls for every head to be out at five o'clock in the morning. Just three minutes are given for this release. At the end of the stated time the cover is rapidly raised by a hand windlass—raised to the roof, some twenty feet above the floor. Unfortunate is that sleeper who from fatigue or a night's revel fails to awaken. Up he goes dangling and kicking. And there he stays until his knee exercise ceases to such an extent that shows choking is to be the end. Then he is lowered and made to remain and attend to the windlass for a few days. Few of these Chinese hoboos ever try this form of knee exercise a second time.

But to get back to our bed. After resting

a few moments get slowly out of bed and, arms extended above the head, stretch fingers and thumbs; twisting, bending, extending. Gradually lower the arms until they extend at right angles to your body. Now bring them around in front of you until they are straight out from the body. Hold them there for a minute, then lower them to their natural position.

Bring right leg to a horizontal position and exercise the toes in the same manner as the fingers were exercised.

After these simple exercises every portion of your body, even the smallest and hidden parts, has received nourishing blood and cast off into the returning blood stream the by-products and poisons of the night's restless sleep.

The great value of bed exercise for the well and the feeble also is in getting rid of fatigue poisons before they have the least chance to get into circulation through activity of muscular movements when you go direct from bed to work or play.

Many persons otherwise in good health start the day with a certain amount of these fatigue poisons in their systems. These are the persons who feel tired much of the time and have dif-

ficulty in going through the day without resorting to stimulants, which further increases the trouble by manufacturing more poisons. These are not the persons "born tired" but made tired because they have never known how to get rid of the fatigue products through bed exercises in the morning.

For the invalid where leaving the bed is not advisable, the simple stretching with slight resistance is sufficient to gradually bring about a pure blood stream and good tone of tissue—health.

CHAPTER XI

HAVING AN OBJECT

You Cannot Make a Success in Life Without Having an Object

IF you systematically go through the exercises outlined in the previous chapter, what is your reason for so doing?

To get strength and health.

Quite so. You are submitting your will to discipline to obtain your object. You are making your muscles obey your brain orders because by this way only can you reach that point you are desirous of reaching—established health.

It is a simple matter for you to understand the why and way of getting what you want and must have, because it makes use of those evidential forces we all understand.

So you stick to it, every day seeing improvement, and the encouragement causes you to further efforts and as the years go on you find

that from simple exercises you have developed into a powerful man or a constitutionally strong woman.

But you would have remained a bed-exercising person if not a bed-ridden person had there been no OBJECT for you to obtain through the drilling and grilling of the exercises.

Upon investigation you will find that all the men and women who have accomplished big things in this world are those who always had an object in life. Some of them in early years had mental visions of just what they wanted to accomplish. Many others were floundering around dissatisfied for years with everything they tried to do until their vision, ambition, gripped them and they saw the OBJECT they wished to obtain.

No human being with normal intelligence ever gets out of himself or herself the powers they possess unless there is some good object ever ahead they desire to reach.

Having an object in life, something to accomplish through your best efforts, means health and longevity.

The reasons are readily understood. They are physiological; not moral or theoretical.

The brain develops under willed action. This control of the will frees the mind for further and higher work, and the chance influences of little and meaningless ideas have a hard time finding any place in your mind. As time goes on you have a fool proof brain. Nothing interests it but what by entering it will help in attaining your object.

Having an object in life, no matter how small the beginning you make in trying to attain it, is the commencement of getting together those elements in the brain which, properly connected, bring you nearer your objective point. By adding to these elements and increasing their quantity, gradually you are recognized as a person doing good and profitable things.

No one ever really reaches the height of his or her ambition so as to touch it, because what at first you thought would be a grand and glorious thing to accomplish is reached and passed as you progress.

Ahead of you is a larger object, the giant son of your first brain child. So on, on you go increasing your powers, and, happy in the health this working for an object gives you, years roll on but not age.

With the exception of the genius—who must always be accepted—the men and women who started in life with an object have all lived to a grand old age.

The true, unadulterated elixir of youth is an object in life and the work it compels.

The brain of one who has not trained for an object in life is like having saltpeter, sulphur and charcoal in separate papers placed alongside each other. They can stay there indefinitely and never explode. They remain inert, useless ingredients.

Mix them together in the proper manner and you get a powerful explosive—gunpowder.

Just so the untrained brain may have all the elements for activity, for force and power, but unless these elements are brought together the brain remains but an automatic machine.

It enables you to eat, sleep, exercise and play and do your daily task like a workhorse. You have no object in life except to get the best possible for your automatic work. Not having mixed your mental ingredients through working for an object, you never are in a position to demand more.

I heard a six dollar shop girl envious of the

five thousand dollar woman buyer say: "Gee, if I had her pull with the Boss, guess I could pull down the cash!"

This successful woman's "pull" was through her mental abilities and knowledge of the business; not her physical attractions. She also had been a six dollar clerk but with a five thousand dollar object in her mind.

She always did more than she was paid to do. She first studied her line, then that of others, spent her spare time visiting various stores and studying their methods, keeping ever in mind her main objective—to rise through knowledge.

This woman had but one object in life—to get ahead, to be out of the automatic class. She did not start with any better opportunities than thousands of other girls, she started knowing that nothing but daily progress in knowledge of her business and the business details of her employers was the way out.

She had another side object: to keep her health and live so as to constantly improve it. She took vacations where she could be out-of-doors free to run and swim. She did not avoid the crowd; she avoided the late nights and dissipations of most of her girl associates. She

read interesting novels when brain tired and books which mixed her brain ingredients when not tired.

Her "pull" was that of anyone who makes herself of value. Her value came through having an object in life—from seeing far ahead that her object only could be reached by the slow process of adding to the knowledge pertaining to this particular object.

An entirely different object had another young woman. She had been thrown from her horse and injured her spine. For months she had been paralyzed on one side. The doctors gave but little encouragement; in fact she knew they believed she was injured for life.

She had a big object in getting well. She ardently loved and was loved by a charming and forthrightly young man. For his sake she **MUST** get well.

Night and day she thought of her one object—the only thing worth living for and one she would not give up.

She put her will under her complete command. She started exercising her toes. She had ever in her mind the object of discovering whether or not there was any life in the nerves.

HOW TO LIVE LONG

If she could get any response from the toes—well, well; and she smiled so gloriously when she told me of her one object.

After persistently keeping at her object for three weeks, the toes wiggled. Oh, what peace and happiness she radiated that morning!

In six months she was married.

Had she accepted her fate, had she been without an object in life, complete paralysis would have been her unfortunate lot.

She is in glorious health today, happy, enthusiastic, because now she has really one big, lasting object in life—to establish a home in the country where wayward girls may be brought and shown that, by living a life in which an object is the moving factor, moral and physical health may be restored and retained.

THE END.

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